EVANGELICAL SCHOOL OF THEOLOGY

Record of Christian Work

A Magazine for the Parlor and Study

Volume 47 September 1928 Number 9

Let no man seek his own, but each his neighbor's good! 1 Corinthians 10. 24.

Religious Thought and Activity

Papal Volunteers (Volontaires du Pape) is the title taken by a group of priests and laymen in Paris whose aim is to promote missionary work in foreign fields. The present pope has shown great interest in the establishment and organization of indigenous churches (with native priests and bishops, that is,) in all the large mission fields.

The special two-cent postage stamp commemorating the sesquicentennial of the encampment of the Revolutionary army at Valley Forge, Pa., has a decided religious character. It not only pictures Washington kneeling in the snow in prayer, but it contains the words "In God We Trust,"—said to be the first time the name of God has appeared on a United States postage stamp.

The diamond jubilee of the Arcot mission (India) will be celebrated by two chief aims,—winning 5000 souls to Christ during 1928 and raising Rs. 75,000, the interest on which will be used to assist village Christian children to an education.

It is proposed to follow up baptized adults who are not professing Christians, to bring unbaptized adherents to an acceptance of Christ, as well as to win other non-Christians.

Official Travel Agents to the Holy See is an appointment enjoyed by Thomas Cook and Son under the last and the present pope.

Just now they are advertising a pilgrimage to the 29th Eucharistic Congress at Sydney, Australia, September 6-9. The tour left San Francisco on August 14, visits the islands of the south Pacific, and is due back in San Francisco by October 26.

This is the first time a Eucharistic Congress has been held under the Southern Cross.

Captain Robert Dollar, president of the Dollar Steamship Co., has been in Korea conferring with missionaries and others in connection with the proposed campaign of the Gideons for placing Bibles in the hotels in the Orient. Captain Dollar is much interested in this work, and has a Bible in each cabin of his steamships. In addition to transporting all Bibles to the Orient free of charge he undertakes to contribute largely to the expense of the proposed campaign.

Negotiations for the transfer of the interests of the London Missionary Society in its work in New Guinea (Papua), of which Rev. Charles W. Abel is leader, have been completed. The mission plantations and other property have been transferred to the joint control of the Kwato Extension Association of London, the New Guinea Evangelization Society of New York (156 Fifth Avenue), and an Australian committee.

It is believed that this ushers in a new era of progress and expansion under Mr. Abel. The erection of a hospital at Kwato and other plans will now go forward.

Some of the larger universities have adopted the plan of having an official in charge of the university chapel and its interests and relations with the student body. Thus Yale called Rev. Elmore M. McKee to be university pastor; Princeton has called Dr. Robert W. Wicks to be dean of religion and pastor of the new university memorial chapel; and Chicago has called Dr. Charles W. Gilkey to be dean and chaplain of the new university chapel. In each case it is a full time job.

Since state universities may not engage officially in religious activities the plan adopted some years ago for these institutions was for the separate denominations to establish churches of their persuasion adjacent to each campus in order to minister to students of their denomination.

The "Pilgrimage of Grace," as Dr. J. D. Jones called it, when over 1200 English Congregationalists made a round trip to America in the "Celtic," with five days ashore on this side, has been followed by a smaller good will visit of German pastors to England. They came by invitation of the British Council of the World Alliance for Promoting International Friendship through the Churches.

It was the first visit to England of representative Germans since the War, and included men prominent in various spheres in German Protestant religious life. Besides London they also visited Manchester, Birmingham, Oxford, Cambridge and other centers.

The high cost of funerals has come home to well nigh every one, either individually or through neighbors. At a time when in many cases there is need for utmost economy the survivors are faced with the heavy burden of funeral and cemetery costs.

The Metropolitan Life Insurance Company of New York has financed a recent study of the undertaking business. Among other findings it is said that there are too many undertakers (or funeral directors), and that costs will not be lowered until the business is concentrated in fewer hands. The Orthodox Jewish tradition calls for the simplest type of funeral. It is said that the Roman Catholic church excludes flowers from the church.

It would surely be a welcome change on all sides if spiritual rather than pagan views of death and burial prevailed.

Rev. G. A. Brandelle, president of the Lutheran Augustana Synod, challenges a recent statement that the Christian ministry does not influence society through the preaching of the gospel. At the 69th annual convention at Des Moines he told the synod that for 46 years he had been preaching the gospel, and has "never yet followed a member of my church to a prison gate." Stating that few men and women populating the prisons were brought up under the influence of the church, he said:

"For nearly four decades the Augustana Synod has been proclaiming the Word of God to more than two and a half million souls, and I am here to tell you that it has profoundly affected the moral and spiritual lives of these people."

The Friends or the Roman Catholics will have one of their persuasion in the White House for the first time as a result of the impending election.

Shortly after Mr. Herbert Hoover had been nominated he received this simple letter:

"The Friends church in California feels a comforting satisfaction in the call that has come to thee to the highest place of influence in national and world leadership. We congratulate thee on that call."

But no matter who wins in November the Roman church has an innings. For Mr. Hoover was married in an emergency by a Romanist priest. Also, Mr. Curtis, Republican nominee for vice-president, was baptized by a Romanist, his Indian mother having attended a Romanist mission school: but he grew up a Methodist.

A spontaneous tribute has been paid in Korea to the late Dr. Horace Grant Underwood by the erection of a bronze statue of him on the campus of Chosen Christian College, Seoul.

Dr. Underwood went to Korea in 1885, and spent 32 years there as a pioneer missionary. He undertook the translation of the Scriptures, and became founder and first president of the Christian College. He died 12 years ago.

Two thousand persons from all parts of Korea gathered for the unveiling of the statue, which was done by three of Dr. Underwood's grandsons.

The Episcopal church in China presented admirable spirit and organization at its 6th general synod last April. For a week there gathered 12 bishops, of whom two were Chinese; 66 clerical and lay deputies, of whom 55 were Chinese; and 20 members of the Women's Missionary Service League. In spite of difficulties of travel and other difficulties all 11 dioceses of the church were represented.

The house of deputies had a Chinese chairman and secretary for the first time, and business never went better. All through, in fact, the Chinese showed themselves capable and worthy of the leadership they enjoy in the church.

Among the items of business we notice that committees were appointed to work on a new hymnal and to do preliminary work on the future prayer book of the Chinese episcopal church.

The trend in recent church hymnals toward the omission of tried old hymns and the substitution of recent poems set to made-to-order tunes, cutting out hymns of devotional and doctrinal power in order to make room for hymns on social and seasonal topics, has led to inevitable reaction. It comes in the form of a new book, entitled "Immanuel Hymnal," compiled by Mr. Ernest Gordon, one time associate editor of this magazine.

Mr. Gordon is said to have undertaken musical research in Great Britain and Europe, and to have found exceedingly rich and beautiful material. Of 570 hymns, about 110 are new. Much new verse culled from English low church and Keswick sources is included. The effort is frankly stated to be a standard church hymnal of evangelical character, freed from Unitarian and merely secular pieces.

Any who are interested are invited to address Mr. Gordon at New Hampton, N. H., for further information.

Careful readers of Newman's hymn, "Lead, Kindly Light," have often felt an incompleteness or indefiniteness in the words. We learn from the "Living Church" that Dr. Bickersteth, afterward bishop of Exeter, considered that the hymn ended rather abruptly, and he added a fourth verse. The additional verse found its way into some few hymn books, but the original author courteously objected, and Dr. Bickersteth at once withdrew the verse, which follows:

Meantime along the narrow, rugged path
Thyself hast trod,
Lead, Saviour, lead me home in childlike faith,
Home to my God,
To rest forever after earthly strife
In the calm light of everlasting life!

Something is always taking joy out of life. At a time when mission work in Korea has got a good foothold and prospects of expanding success, economic conditions arise that offer serious checks.

> From lowness of aim and motive; from waste of life by thought, word, or deed; and from the sin of treating lightly the sanctity of love, parenthood and marriage,—
>
> Good Lord, deliver us!

Rev. R. T. Coit of Soonchun explains what this means.

"The one discouraging fact is the growing poverty of the people, Christian and non-Christian, the selling of their ancestral lands to pay accumulated debts, and the consequent enforced departure to other places where they can either secure virtually free land, as in Manchuria, or else seek unskilled labor positions with consequent low and uncertain wages and living in Japan among a people none too friendly to them.

"This not only disrupts the already weak groups of Christians, but renders any constructive work towards permanent self-support impossible so far as the present generation is concerned. This, too, has prevented the further starting of new groups by volunteer work, as the workers cannot receive free entertainment as in the old days, and have not the money to buy their rice while away from home. Thus we have virtually reached the limit of groups we can organize and undertake to oversee. It is imperative that in all our schools we train the boys along industrial lines, with a view to their following some trade when they finish rather than having them look forward to some salaried position. Already the graduates of higher schools and colleges are begging for even low salaried places. All investigations along this line go to show that economically, in spite of all the advantages of Japanese rule, the Korean is unable to adjust himself and is gradually going to the wall. Some 200,000 have emigrated to Japan proper as unskilled laborers, and are mostly in the congested city centers in the various mills, or else they have gone to Manchuria, and even to Siberia. While many new groups of Christians have been organized in these places where they have gone, yet the home groups are threatened with dissolution."

The Jewish Occupation of Palestine.

How much land in Palestine is now owned by Jews? Until 1867 no Jew could own land in that country under the Turks, but since the British occupation we have heard of numerous colonies acquiring tracts.

The question is graphically answered in a folder dated May 1928 published by the New York Hebrew Mission. Here is presented an outline map of Palestine showing in red ink those areas which Jews have bought. They lie largely along the railroads, and in the fertile Vale of Esdraelon, and on the coast north and south of Haifa the port now being developed by the Palestine government. The folder briefly summarizes the Zionist advance in Palestine and the prophetic teaching regarding the future of the land and the return of the Chosen People.

The New York Hebrew Mission, under the direction of Dr. Thomas M. Chalmers, prosecutes active work among Hebrews in New York, and further maintains a studious and observant survey of the whole Jewish situation. It publishes a monthly magazine of great value, the "Jewish Missionary Magazine" (one dollar a year), and other literature for free distribution. Send for a copy of Folder No. 2 if you would be informed regarding the Jews and Palestine! Address, 2654 Marion Avenue, New York City.

The Latest from Mrs. Dan Crawford.

Writing from the Luanza Mission on the Belgian Congo on May 10th, Mrs. Dan Crawford reports an epidemic of flu, and that she herself has been a victim of the epidemic for ten days, and says:

"Hundreds of the natives are ill with it, and some of my dear old people have died. The extra work of caring for the sick, and my own illness, have thrown me sadly behind with my endless correspondence. . . . . Looking over the past two years of sorrow and bereavement I can only bow in adoration and thanksgiving for the wonderful way my God has supplied all the necessary help. It has just been mercies new every morning, and strengthened faith every night. We have lacked no good thing. . . . . Do not have a single anxious thought about us here, but to pray for us, for the Father knows what we have need of! It has been my pure joy to watch his hand meeting the moment's want."

Such is the courage and faith of this devoted worker, still carrying forward the work of her indefatigable husband in the land for which David Livingstone gave his life. We have hoped that many friends of the **Record** would give expression to their sympathy in upholding the hands of these valiant missionaries. Contributions, large or small, will be gladly received by the editor of the **Record of Christian Work,** and forwarded to their field of labor.

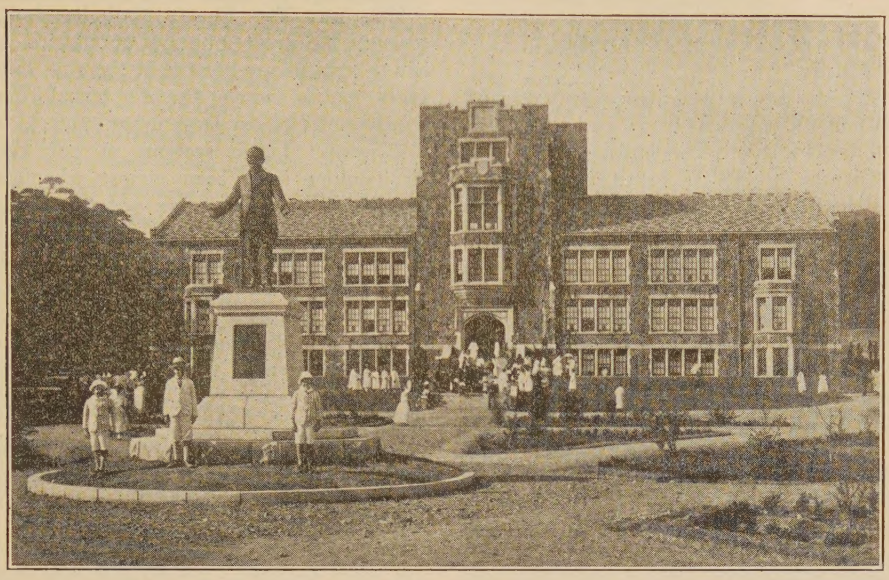
Something New in Visitation of Mission Stations.

Rezayeh station in West Persia was thrilled early one morning the latter part of May when a whirring, purring sound was heard from over the horizon, then a speck appeared, and the news spread rapidly over the city that a plane was coming. The report is sent by Mrs. Wilder P. Ellis, Presbyterian missionary in that city.

"Out on the landing field boy scouts rushed to piles of shavings, and soon had beacon lights burning. Eager, excited nationals and missionaries watched its coming with fast beating hearts. It circled over the field, and then came gliding down. The door opened, and out stepped our visitors from our beloved homeland, Mrs. J. Livingston Taylor of Cleveland, Ohio, and her niece, Mrs. Charles W. Williams of Portland, Oregon, secretary of the Pacific district of the Presbyterian Board of Foreign Missions. Mrs. Taylor had chartered the plane for herself in order that she might visit quickly all the stations of the Persia mission, and had brought Mrs. Williams with her from Teheran, stopping at Tabriz en route.

"Just a few years ago we were coming from Tabriz to Urumia (now Rezayeh) by carriage or horse, a four or five days' journey; or by boat in two or three days; or by automobile in one or two days, as we do now. But to fly from Tabriz and arrive in time for breakfast, spend the day visiting, and return to Tabriz in time for supper is too marvelous for words!

"It was an inspiration to have such women show such a vital interest in missions. Mrs. Taylor had never been in a plane until she



Statue to the late Rev. H. G. Underwood, D. D., on the campus of Chosen Christian College, Seoul, Chosen (Korea). The three grandsons of Dr. Underwood are in front of it. (Picture by courtesy of the Presbyterian Board of Foreign Missions. See page 514!)

embarked in Beirut and flew over the desert to Baghdad. Coming with a foreign pilot over a hostile territory was a brave act. Then again to embark and visit all the stations of Persia over wide stretches of semi-desert country, inhabited, if at all, by semi-barbarous people! It showed that missions were worth while. Mrs. Williams with her splendid addresses was a great uplift and refreshment."

What is Christian Character?

Was the faculty committee of the University of Wisconsin right or wrong in a decision affecting the term "Christian character" indicated in a paragraph that recently appeared in the daily press? It read:

"A Jewish student, Louis Behr, of Rockford, Illinois, has won the Kenneth Sterling Day Trophy at the University of Wisconsin for Christian character, distinguished service and scholarship. The faculty committee felt that the word Christian nowadays had come to mean a certain standard of conduct instead of adherence to a certain faith, Prof. Carl Russell Fish said."

Historically, of course, the word Christian connotes belief in Jesus of Nazareth as Saviour and Lord. Character based on such belief and loyalty is Christian character. True, the word Christian is used loosely in common parlance in contrast to "pagan" or "heathen." But what did the donor of the trophy mean? Was it allowable for the committee to deflate the meaning of the word as originally used with a specific meaning in the gift?

There is another angle to the query. The test attached to the trophy by the donor was in the realm of character. The faculty committee shifted the test to the realm of conduct. By what right or reason did they do so?

It is pleasing to know that this Hebrew youth manifested an outward standard of conduct that matched what might be expected of one who had inner Christian character. Still, it is an evil thing when words of serious religious import are supposed to change and lower their meaning. No wonder the separation between Christian and non-Christian tends to disappear in some quarters.

Have You Ever Met Him?

One day a gentleman came into the depository and asked for 100 Gospels of John. As I started to get them for him I noticed the brass buttons on his vest and wondered what they stood for, and looked at them closely to read the letters on them. He noticed my curiosity and said:

"Pennsylvania Railroad."

"Are you a conductor?" I asked.

"Yes, sir."

"May I ask what you are going to do with this hundred Gospels?"

"I'm going to give them away."

"On the train?" I asked again, for I thought I scented a good story.

"Yes, anywhere I have opportunity. I have been doing this for years."

"Well, that's good work!"

"Yes," he said. "Not long ago I was at a meeting, and a man got up and testified about his conversion. He said that I gave him a copy of the Acts of the Apostles once, and he read it. It led to his conversion, and he is now a member of the church. I had forgotten all about it, and did not even remember the man's face."

"I know his testimony made you feel happy," I said.

"You bet it did."

"Say, let me put you on our list as a volunteer Bible distributor! When you come to the city and need more, just come here and get what you need, and keep yourself supplied!"

"All right," he said. "I'm going through this world but once, and I want to do all the good I can while I'm here."

With that he went out. So now we have a Bible distributor wearing the blue uniform and brass buttons of the Pennsylvania Railroad system. You may meet him on his train some day, and he might hand you a Gospel. If he does, you will know that he is our man.

Thank God for these servants of his who are to be found in unexpected places!—American Bible Society report.

Presbyterian Evangelism in New England.

As a result of overtures by New England presbyteries to the last General Assembly the Presbyterian department of Evangelism will coöperate with the New England synod in a special evangelistic campaign this winter.

The overture described the situation and need thus:

Whereas: The evangelical situation in New England becomes more serious every year, and at present no other denomination has developed a program commensurate with the need, and

Whereas: The Roman Catholic church, through the great influx of foreigners, has had a tremendous growth in the past thirty years, and is thereby literally transforming the character of our large urban centers, and

Whereas: Large sections of our rural communities have been almost completely abandoned by our native population, and many churches have been abandoned, and others are living at a poor dying rate, and

Whereas: There are sections where one can travel for forty miles and never be out of sight of a Mormon house, demonstrating the readiness with which the people yield themselves to any religious influence zealously conducted, and

Whereas: There are, for example, great bodies of non-Christian people for whom nothing is being done, such as the 45,000 Turks, and 350,000 Jews, and

Whereas: There are 1,225,000 children who are receiving no religious education whatsoever, and

Whereas: The Presbyterian church is recognized by the leaders of other denominations as being better qualified by its organization, its doctrinal position and its evangelical ability to successfully undertake this work, therefore be it

Resolved: That the presbytery of Boston overture the General Assembly of the Presbyterian church in the United States of America to authorize the Board of National Missions to begin a definite campaign in cooperation with the presbyteries and synod, in behalf of evangelical Christianity in New England, and to expend at least $25,000 per year in that effort.

What's Wrong between the Radio and the Bookstore?

WILLIAM H. WOOSTER.

An interesting experiment is now being conducted for the benefit of the booksellers and publishers of this country with a volume of the actual Bible Dramas that have been a familiar Sunday night radio feature for some months past.

Over the great hook-up of the National Broadcasting Company, which extends from coast to coast, one of the plays has been sent out on the air each week, and judging by the thousands of letters received they are evidently being well received. How many persons hear them regularly is a matter for

conjecture, and gives room for the imagination's wildest flight. The writer has heard the number of listeners to this particular chain quoted as all the way from one to forty million.

The Bible Dramas have now appeared in book form, and Alois Havrilla at Station WEAF has announced at the conclusion of each Sunday night's play over the entire chain that "a volume of these plays is on sale at your local bookstore, from whom it may be secured (as well as from the National Broadcasting Company, etc.)."

Unquestionably this announcement, coming after the performance of a sample play, creates a distinct tie between a radio hook-up and the bookstores of the country of greater magnitude than has been undertaken before, and it would seem as though the book trade of this country ought to profit from the weekly invitation that is extended to people to visit their stores. Are they doing so? The publishers would like to report startling results received from booksellers in the way of inquiries, orders, suggestions, etc. Unfortunately this is not the case, for out of the large batch of inquiries regarding this book received daily from radio listeners one looks in vain for any great indication of bookseller's interest. Occasionally there is a reference to a bookseller "who didn't have it," or to another "who didn't know it," and still less occasionally comes an inquiry or an order from some bookseller who is not quite sure what it is all about.

It is true that a large sprinkling of the inquiries come from radio-listeners in small towns throughout the United States, some of which places possess no bookstores of consequence. The large majority of the letters, however, come regularly from well-known bookstore towns and from persons of apparent culture and financial means.

Frankly, a study of these daily responses raises the question in one's mind whether the wide chasm that seems to exist between the average home—yes, even the better class home of the land,—and the bookstore cannot be successfully bridged by the radio. This experiment with "Bible Dramas" by William Ford Manley, published by Fleming H. Revell Company, should show the way to great achievement in this direction. A question of vast importance is open to this nation of book readers. Isn't it well worth the consideration of everyone interested in the religious culture of America?

If we could see beyond today
As God can see,—
If all the clouds should roll away,
The shadows flee,—
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me!

Policies Regarding the Indigenous Church.

Over 3100 baptisms during the past year were reported at the annual council of the Christian and Missionary Alliance last June, an increase of 500 over the previous year. Revival fires have continued to burn in the Congo and other places. The indigenous churches in Argentine, Chile, Indo-China and Central China have reached the desired goal of self-government, and the church in Congo has assumed the responsibility of full self-support. Nearly $50,000 was given by the churches in foreign lands. This is about one-twelfth the amount sent overseas for missionary work.

"Pioneer fields challenge our youth and remind us all of the necessity of more prayer for the unevangelized areas. It has been proposed to enter Eastern Siam, Baluchistan, the Dutch East Indies, and the East Coast of the Persian Gulf."

In a restatement of policy regarding the indigenous church and the mission the following paragraphs are found:

The winning of adults to Christ and establishing of churches in all places where converts are won is regarded as the primary objective of all missions;

In the future every church established shall be self-supporting from the beginning, but in large cities, such as provincial capitals or trading ports, where property is expensive and preaching places can only be secured at considerable expenditure, this principle may have to be modified for a time. Where the policy of self-support and self-government has been neglected, the mission, although giving assistance in the meantime, should take effective steps to change this state of affairs.

The missionary should always be a missionary, and while an important part of his ministry would be the visiting of existing churches, as did the apostle Paul, he should ever have the regions beyond in view;

In future the only buildings for which the mission shall be responsible are missionary residences, rest homes, homes and schools for missionary children, and Bible Schools where needed. Wherever possible missionary residences should be rented, but where purchased it should always be with the hope of temporary occupancy.

In every Bible school the ordinary standards of native life in the country should be observed in order not to alienate students from their own people.

The Neglected Classes of Japan.

Toyohiko Kagawa does not think that foreign missionaries are no longer needed in Japan. Writing in the "Japanese Christian Quarterly" he sees five neglected groups, laborers, peasants, fishermen, miners and sailors,—whose need is great.

"Peaches and walnuts bloom within three years, persimmons take eight years, but the plum—the sour plum—takes thirteen years," he says. "The neglected classes of Japan belong to the plum tree class. Peach trees may bloom in three years, but among the neglected classes it takes ten years more. If the missions withdraw before they reach the neglected classes and leave them to the Japanese church, we do not know when we can evangelize them. Even though the Japanese churches have attained economic independence, they are in great difficulties, and they have no extra energy to organize special missions to the neglected. We need to see the need and venture a new movement to uplift those who are sitting in darkness. And foreign missions and foreign missionaries have more chance with these classes than among the middle class now, because as I have stated, those who can serve will win souls among them. The neglected classes will not be prejudiced against missionaries on account of their nationality, if they are willing to serve. But with the middle class intellectuals nationalistic consciousness is so much awakened that foreign missionaries are not well received.

"Some settlements carried on by missions are quite successful. For instance, Mr. Price's work in Mikawajima, Dr. Axling's work in Fukagawa, Mr. Moran's and Miss Cary's work in Honjo, Osaka, and Miss Adams' work in Okayama are the best examples of how foreigners can reach the neglected and reap great results. But more work must be done for city laborers, and also for the peasants.

"If somebody says Japan does not need missionaries any more he is looking only at the middle classes. There are ten million new voters, and this is counting only the male adults. If we count their wives and children there are at least forty million proletarians in Japan who need the gospel. And they never say, 'We dislike the missionaries.' Before we withdraw the missionary forces we must try placing them among these neglected classes where the work is so much needed.

"I am afraid that if we neglect them and start in late, materialistic radicalism will spread among these pauperized proletarians, and the soil, at present soft and fertile, will be turned into hard soil, and it will take at least half a century to turn their attention back to the gospel. That is the reason why I want to ask the attention of the mission boards. We cannot wait! The field is ripe! The tide is high! We must work now, or lose the chance for at least half a century."

THE BAPTIST WORLD ALLIANCE.

The Baptist World Alliance at the recent meeting at Toronto decided to hold the next congress in 1933 in Berlin, where it would have met in 1916 but for the War.

There were 5147 official delegates at Toronto, and 2260 visitors.

In the Hall of Friendship was a large colored map which gave the following Baptist statistics:

In Europe—churches 8190, members 637,-805; Asia—churches 3143, members 343,-166; North America—churches 56,721, members 8,497,590; South America—churches 422, members 34,141; Australasia—churches 453, members 33,001; making a total for the world 9,545,703. The total number of world Baptists has been set as high as 12,-000,000. It is known that Baptist doctrines have become widely prevalent in parts of Soviet Russia, but the enumeration of their adherents is still largely a matter of conjecture.

In this connection P. V. Ivanoff-Klishnikoff, secretary of the Baptist church in Soviet Russia, spoke for a constituency of 200,000 members. The work in Russia, he

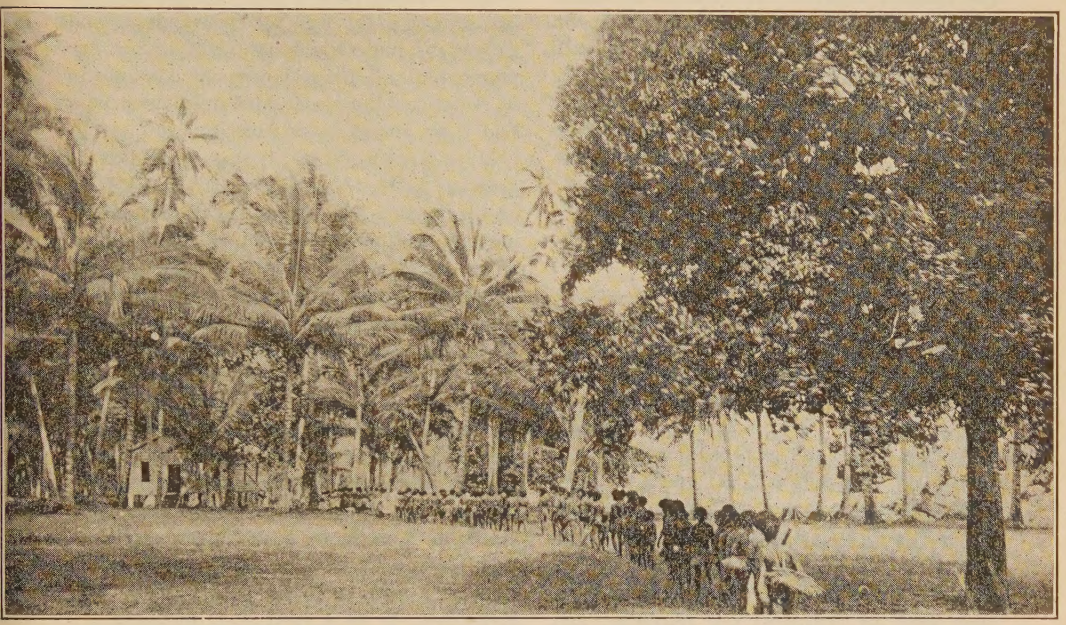
said, is notable in that it began in 1857 and has progressed without the aid of missionaries and organized forces from abroad. Its origin and growth illustrate the sufficiency of the Scriptures as a guide to salvation. The believers in Russia are ardent in spirit, strong in faith, and brave in times of persecution. They have been oppressed, tears and suffering have marked the way, but today the work is widespread, and is leaping beyond the bounds of Russia. Churches are being gathered into regularly organized bodies, but the work is incomplete, and so is the statistical accounting. Religious freedom has been granted by the state, and Baptists now have liberty to preach and to publish their literature. The territory is vast, 147,000,000 square kilometers. The rural population numbers one hundred and twenty-one million, of whom fourteen million are Moslems and five million heathen. The gospel has hardly touched the people as a whole. Still it must be said that they are God-seekers and needy. Russia stands between Europe and Asia, and asks urgently for aid in its great task.

Among its most notable pronouncements was that on evangelism:

"We believe that the primary task of the church is winning men to personal faith in God through Jesus Christ and a personal dedication to him as Lord and Saviour. Our Baptist churches, our schools and colleges, our missionaries at home and abroad, and all our denominational agencies exist for this supreme need.

"We also believe that we should be a witnessing church, and that a simultaneous, worldwide campaign of evangelism would bring great spiritual quickening to our Baptist churches, our denominational agencies and missionary societies, and would win thousands to personal allegiance to Jesus Christ and advance his kingdom in the world.

"We therefore declare our purpose to set aside the year beginning May 1, 1929, as a year of worldwide evangelism, calling on all of our denominational organizations and boards, national, state and city, to seek unitedly to carry the gospel to the whole earth: calling upon these organizations to coördinate their program so that evangelism shall be the major denominational emphasis; calling upon our local churches to inaugurate an all-year program of evangelism; calling on our schools to bring the evangelistic message to their students, and on our



A great opportunity! Papuan visitors coming to Rev. Charles W. Abel's Mission at Koeabule. *(See page 513!)*

seminaries to organize their student bodies into gospel teams so that every student becomes an evangelist; and calling on our fellow Baptists to seek by prayer and personal work to win others to the acceptance of Jesus Christ as their Redeemer and Lord.

"Furthermore, we urge our fellow church members to unite in earnest and constant prayer for a great outpouring of divine power that shall give the gospel new triumphs in all the earth."

The new president of the Baptist World Alliance is Rev. John MacNeill, D. D., for 22 years pastor of the Walmer Road Baptist Church, Toronto. Some years ago there was another Rev. John McNeill, D. D., in Toronto, minister of a Presbyterian church, in earlier years of Glasgow and widely known and used as an evangelist: he is now in Los Angeles. The former used to be facetiously known as John the Baptist, the latter as John the Evangelist.

THE NEGRO WOMAN FACES THE FUTURE.

In an address before the Northfield Woman's Home Missionary Conference Mrs. Charlotte Hawkins Brown, principal and founder of the Alice Freeman Palmer School, Adalia, North Carolina, lecturer and author, declared that the Emancipation Proclamation did not free the Negro woman, and that it has taken fifty years to remove the stigma attached to the relations she sustained in that system. Her own virtuous hand has lifted the ban. White women have been slow to recognize the character and efficiency of Negro women, and their ability to cope with the problems confronting them as mothers, as wives, as women who chose for themselves the exalted ideals of the womanhood of the world. She gave a word picture of the hopeless and husbandless woman, a victim of her overlord, being set adrift on a sea of great difficulties and high racial antipathy. She paid a high tribute to the character and fineness of the missionaries from the North who went into the South at the close of the Civil War and took this Negro woman, burdened ofttimes with the rearing of children whose father she had no choice in selecting, and led her and her children into a more abundant life.

She contrasted this picture with that of a National Association of Colored Women numbering 250,000 of homemakers, teachers, lawyers, artists, authors, women in every known vocation and avocation, attacking every problem that confronts the human race, meeting them in a scholarly way and getting results in the establishment of racial ideals.

She declared that the interracial movement in the South has become the greatest panacea for the ills that affect her people, and that Southern white women are making a sincere and determined effort to interpret her normal desires for herself and her family. The Negro woman feels that by the sacrifice of her sons in every war for independence and safety she has earned her right to the enjoyment of all the privileges and comforts of American life vouchsafed to women who find their homes upon American soil.

Mrs. Brown declared that prejudice is growing in the North, that unwritten laws of segregation hold sway, and notwithstanding her culture and training the average white woman still thinks of the Negro woman in terms of domestic service and assigns to her a place of inferiority in society. The time has come, she said, when the Northern woman must put in practice the Christian sisterhood she has expressed through her interest and her gifts towards the education of the thousands of Negro women in the South. She said in no uncertain terms that it is far easier to give a thousand dollars as a permanent scholarship than to tolerate her presence or proximity in a hotel, public place of amusement, restaurant, or as a next door neighbor.

She struck a high note of hope when she said the future of the Negro woman in America is safe in the hands of the youth of the white race if so-called Christian parents would permit them to put Christianity to the test all the way. She stated that the ideal and spirit of solution as practised by the Woman's Home Missionary Society, exercised more largely by the Congregationalists than other denominations, is the only solution of the problem.

People must live together in order to understand each other, and they invariably find that their similarities far outweigh their differences. She made an impassioned appeal to the younger women of the Conference to hold the door of hope open to the

Negro woman who is prepared to take her place in the various occupations open to women for a livelihood.

She voiced the desires of the Negro woman in four clear-cut statements:

That white women no longer object to the employment of Negro women in other occupations than domestic service;

That white women no longer object to her use of the cultural and recreational facilities offered other women;

That younger white women cease to judge the young Negro woman by traditions handed down from slavery, but rather judge them by what they themselves represent in culture, training and character;

That Christian women investigate the un-Christian conditions in our Eastern colleges, where the life and spirit of many a colored girl is crushed in her endeavor to fit herself for leadership in her own group.

Her final appeal was a tragic story of a mountain climber cutting the rope between him and his fellow tourists, and she appealed to the younger white women in these stirring words:

"Don't cut the rope between you and Negro girls climbing up the hill of difficulty towards the achievement of her goal!"

MOSTLY STATISTICAL.

Not a single case of suicide last year is reported in the prison report of Scotland. To what may this immunity from suicide among the Scotch be ascribed?

Dr. Harris E. Kirk of Baltimore was elected moderator of the General Assembly of the Southern Presbyterian church for the present year.

For the year closing March 31, 1928, 19,647 members were added to this church on profession of faith. The net increase was 5056, and the present membership is 444,657. Total gifts were $15,781,179,—a per capita of $35.49, and an increase of ninety cents per capita over the preceding year. Gifts to benevolences were $5,474,991, an increase of $675,183. Gifts to foreign missions increased $328,663. The stewardship department reported an increase of approximately $400,000 in pledges in the annual every-member canvass. Contributions by women were $1,716,281, an increase of $161,421.

The budget for 1929-30 for Assembly committees and agencies was set at $3,000,000, to be divided 53% to foreign missions, 28% to Assembly home missions, 13.5% to Christian education and ministerial relief, 3.5% to religious education, 1 % to assembly's training school, and 1% to the American Bible Society.

Dr. Barnardo's Homes, London.

Is there in all the world another institution like Dr. Barnardo's Homes in London?

Dr. Barnardo was a Christian young Irishman, a medical man. His heart was touched by the awful lives of privation and ignorance lived by boys and girls in the slums of London. Starting in a small way to help them, how that Christian philanthropy has grown in over 50 years!

The annual report shows that up to December 31 last some 104,156 children had entered the Homes. Of these 17,915 were dealt with during 1927.

Five children come in daily, on an average. Ever-Open Doors admit destitute children at any hour of the day or night.

The Homes consist of 176 separate cottages, households and branches all over Great Britain.

The average number of children in residence throughout 1927 was 7716. Included in this large family were 1203 babies and toddlers under five; 422 crippled, invalid, blind, deaf and dumb, physically afflicted or sick children. 1087 boys and girls were under industrial and technical instruction in workships and workrooms. 2189 young people were placed out during the year. 29,661 had been migrated to Canada and Australia and the Overseas Dominions up to the end of 1927.

The charter of the Homes is "No Destitute Child Ever Refused Admission." There is no red tape, no waiting list, and no voting system. The need of the child is the only consideration. The Homes rescue the nation's children, nurture, care for and train them, and give them back to the country as useful citizens, healthy, patriotic and strong.

The income for 1927 from all sources, ordinary and special, amounted to £521,514, and the expenditure to £521,499.

BY WAY OF SUGGESTION.

"Knee missionaries" is a term that needs no explanation. It denotes a way

whereby believers may be truly missionaries in support of those who are on the front line.

A vegetarian church in India is the plea of a native writer in the "Indian Witness." He declares that many Hindus would accept Christ who now stumble over flesh diets and taking animal life for amusement in present day Christianity. Also, the absence of vegetarians by principle and in practice in the church in India would deprive them of the society of kindred minds. He states that many Hindu graduates of Christian colleges are lost to the church for this reason, and urges a vegetarian mission to bring the vegetarian classes of India into the Lord's light.

"Bookless Ministers" was a subject treated in a recent number of the "Record" of the United Free Church of Scotland. It evoked a letter from Canada telling how the United Church of Canada is trying to meet the same need.

"The Beaver Brotherhood, an order of laymen affiliated with the United Church, plans to form libraries of about 200 volumes in manses or parsonages, where a committee is formed to install a bookcase, place books in the case, care for the books, and the books form part of the furnishings and are for the use of the minister in charge. A new minister finds, on entrance of his work, a small library.

"We stamp and number the books, supply check lists to the charge, keep lists in the head office and in hands of the provincial agent."

This plan avoids the heavy expense of shipping books by mail or express back and forth over the vast distances of western Canada in lending libraries. Donations of books are welcomed from all sources, and the plan promises well.

THE POWER OF THE BOOK.

A pastor in Locarno tells of a man who, brought to prison for some crime, there attempted suicide. He said he could no longer live with his demon. The pastor visiting him in his cell was greeted with the question:

"Can you take my brain out of its skull and wash it? It is swarming with evil impulses."

He was given a Bible. When visited by the pastor again he was found learning passages of Scripture.

"That washes me!" was his remark.

On old gray packing paper he had written certain texts that appealed to him. Among them was:

"How much more shall the blood of Christ purge your conscience!"—"The Dawn."

It was Milton who said that books are not dead things. Books contain some potency of life, and their activity is dependent on the soul whence they sprang. That is supremely true of the Bible. It is not only mere literature,—whatever that phrase may mean,—it is not only the greatest literature in the world, but above and beyond all that it always has been and is in the nature of a high explosive in the world.

It is a high explosive, but it works in strange ways. No living man can tell or know how that Book in its journeyings throughout the world has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind; and which, as surely as we are meeting in this hall, will recur again.—Premier Stanley Baldwin of England.

The Bible and Six Cholos.

The Rev. V. D. Roberts of Aquille, Bolivia, tells an interesting story of a little group of believers he found in a town eight leagues from his station, which had been the fruit of the reading of the printed Word of God only.

It seems that in Misque an old man possessed a Bible, but had never heard any preaching or explanation of its contents. He used to call in a young man named Geronimo and talk with him about the book, saying that this was the truth of God. When he died a year ago he left the Bible to his young friend.

When Mr. Roberts heard of Geronimo through a traveling candymaker he went to visit him, and found him well acquainted with the Bible, knowing many passages by

heart. He received Mr. Roberts most hospitably, and brought in four friends who like himself were eager to hear the true doctrines explained.

One of these, named Aufronio, was devoted to the worship of the Virgin, and spent half his capital erecting and furnishing a chapel in her honor, hoping thus to gain merit and forgiveness. He was greatly troubled about his sins, and when he went to confession the priest, seeing his anxiety, told him that his was an especially flagrant case, and that he could obtain absolution only by going to the pope himself. This put Aufronio in still greater distress, but upon further consideration the priest told him that he might be pardoned upon payment of $25, which the poor man gladly paid. Soon after this he became involved in a lawsuit and lost all he had, and had to begin again as a common laborer. At this time a Gospel of Matthew fell into his hands, and he had his son read it to him. He became so interested that he was not satisfied until he learned to read it himself, which he did little by little, leaning the book against a clod of dirt as he chewed his cocoa leaf and dug in the fields.

Another, named José, when digging the foundations of his house some years ago, had unearthed a stone marked with the form of a cross. As such objects are regarded with superstitious veneration by the ignorant people of Bolivia he carried it to the village priest who told him that it was of no consequence. When, however, this priest was replaced by another José again went to consult about the stone, and the new priest told him that God had appeared to him in the stone, and that he must build a chapel to house it. This he was preparing to do when young Geronimo began to explain to him the truth as revealed in the Bible. José soon abandoned his plans to build the chapel, and set about to study the Word for himself. As he was then unable to read he set to work and taught himself.

Learning what God says about worshiping images, he has destroyed his large crucifix, and has built himself a special bench under some trees back of his house which he calls his place of prayer, where he can read and meditate. He has remained sober through all the feasts, to the great astonishment of his neighbors. As he lives on the edge of town where many Indians camp and leave their animals in his care when they come on business, he preaches to them the true gospel and warns them to leave off superstition and drunkenness.

In all six men had come to know the truth before Mr. Roberts' visit through the instrumentality of a Bible sold years ago by we know not whom.—American Bible Society report.

One of the gracious and friendly incidents of the visit of the 1200 British Pilgrims to this country in June was the placing of a large laurel wreath, brought specially from England, upon Plymouth Rock. We are indebted to the "Congregationalist" for this picture.

CURRENT THOUGHT.

"What do these Hebrews here?" asked the haughty Philistian lords of Achish, their king, at eve of battle. Although the Hebrews amid aliens and enemies had been loyal and useful, they were sent away with David at their head. That folly has been repeated many times since and by many people in their dealings with the Jews. Not until all secrets are known will it be disclosed how many Davids and Daniels and Josephs have been sent away to obscurity and uselessness, how many Jewish hearts once pregnant with celestial fire have been doomed to silence, how many Jewish hands that might have swayed the rod of empire well have been condemned to inaction.

Cannot, will not, the Christians of America learn and understand from history and from the present? The God of our fathers hath preserved Israel, weak, despised and scattered, while so many other peoples and nations, strong, proud and compact, have perished. He hath preserved Israel for magnificent work and glorious achieve-

ment. Those of us who believe in him and his promises believe his purpose to be establishment of the triumphant reign of Christ, fulfilment of the annunciation promise of peace on earth, good will toward men. Will Christian Gentiles obdurately and coldly hinder the fulfilment of their God's promise by standing coldly aloof from the Jew, or considering him with callous indifference as a creature without soul to be saved and lifted? Or will they try cheerfully and loyally to do and give for the happiness and salvation of their Jewish neighbors, and for increasing their usefulness and value in developing and safeguarding this country of ours and civilization at large?—B. A. M. Schapiro.

The Changing Moslem World.

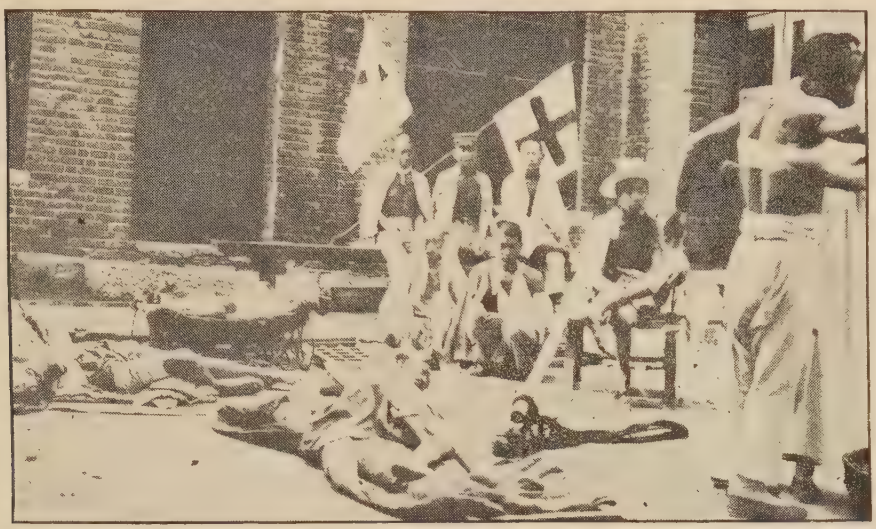
It is, we are convinced, an error to suppose that because the old Islam seems to be weakening wherever education spreads there will be no power in that faith in the future. If Islam was largely, as we believe, a composite religion of human fashioning, and yet has swayed the hearts of millions of men down the centuries because it contained just enough truth to grip them, so we are convinced that a new Islam which has adjusted itself to modern conditions may in the future prove to be as powerful a force in the world as the old Islam, and an equally confident challenge to Christianity. There is emerging in many Moslem lands an ethical monotheism whose moral and social ideals are at least as high as those which are current in good English literature today. . . . .

And now, the question may reasonably be asked what message Christianity has for this changing Moslem world. Undoubtedly there are many interested in the Christian faith. Evidence from scattered areas reveals a general willingness to listen to the preaching of missionaries, but this must not be misunderstood to mean that there is a general willingness to accept it. The greatest obstacle in Moslem lands is that Christianity conveys to the average mind the thought of militant crusaders, unpatriotic Christian minorities, an imperialistic and aggressive Christendom, race-proud English rulers, and a Europe given over to pleasure and material success. Yet no follower of Christ need be discouraged by the Moslem problem. We know nothing that challenges more trenchantly an inferior form of Christianity, be it inferior in doctrine, in ethical practice, or in its application to social and national life, than the Moslem situation. When other creeds have passed away Islam will still face us and force us to draw upon our spiritual resources. The cross may be hard to bear in Christian lands. It is still harder to bear for the Moslem convert or even the Christian missionary in Moslem lands. But the religion that itself denies the cross will, we believe, more than any other faith teach Christians the vitalizing power of that cross, and of the resurrection that was its consummation.—S. A. Morrison in the "Moslem World."

A Missionary in War-swept Shantung.

A city of 90,000 inhabitants, protected by a medieval wall 90 feet high and three and a half miles in circumference, besieged for 31 days by Chinese Nationalist troops, with airplanes dropping bombs, attackers scaling the city walls with long bamboo ladders, defenders repelling them with showers of quicklime, armies with field telephone systems, artillery laboriously drawn by oxen with ammunition following behind in wheelbarrows! Such were some of the contrasts in the siege of Ichowfu, in southern Shantung, as related by Rev. Otto Braskamp, an American Presbyterian missionary who has just returned to this country after safely passing through harrowing experiences during the early fighting that led finally to success crowning the Nationalist arms. Mr. Braskamp remained at his post during the protracted siege, risking his life daily under fire in acts of heroism to render services to refugees and first aid to the wounded cared for by the Red Cross. After the fall of the city he made his way by foot on a perilous eight-day journey through a bandit-infested region until he reached the railway that brought him safely to Tsingtau.

"I feel that it was the special grace and guidance of God that saved me," said this missionary, who made no attempt during the 31-day siege of Ichowfu to escape from the critical situation. "If I had been ordered



Red Cross work during the siege of Ichowfu.

out by the Nationalists I would have gone gladly," he said, "but I came in close contact with both sides, soldiers and generals, and all treated me cordially."

The Chinese in the city and country fields urged Mr. Braskamp to stay on, and they respected him highly, presenting him with nine beautifully colored satin and silk banners and 15 pairs of scrolls.

Mr. Braskamp tells a vivid tale of the experiences through which he passed, particularly of the scenes within the besieged city of Ichowfu.

Sixty Miles from Railway.

"It was, indeed a strange medley of the Middle Ages and the twentieth century, this month-long beleaguerment of the city, and although little about it ever appeared in the newspapers it was probably the longest and most determined siege that any city has withstood during the recent fighting in China.

"Ichowfu is off the beaten track in southern Shantung, 60 miles from the nearest railway. There are railways to the North, West and South, but the appalling conditions created over large areas by the bandits are shown by the fact that when I wished to reach the outside world I had to do eight days' traveling by foot or wheelbarrow over the Northern route, which was the only safe one, until I reached the railway, which ran through to Tsingtau.

"Overrun by lawless troops and bandits and stricken with famine, civil strife and turmoil, acute suffering prevails in most parts of China," he declared. "Provincial populations, driven desperate by the insecurity of life, have emigrated by millions to Manchuria.

"Ichowfu was the high water mark of the Southern or Nationalists' drive against Sun Chang Fang in Shantung, and the siege of the city was only abandoned after eleven Nationalist divisions had been unsuccessfully brought up against it. Inside of the city there were 20,000 Northern soldiers and a civilian population of rather under a million. Food supplies ran so short toward the end that I do not think the city could have held out much longer.

"Both sides were equipped with artillery, machine guns, and the usual infantry fighting equipment, but it is plain that these lethal weapons were not used with much skill, or else ammunition was scarce, for the result of a month's continual sniping during the daytime and numerous attempts to storm the walls at night was 1500 men killed on the Southern side, and a thousand within the city, of whom about half were civilians."

The reason modern artillery failed to knock a medieval city wall into smithereens, Mr. Braskamp explained, was that the brickwork was merely the facing of a huge earthen embankment on the inside. His description of the Southern attempts to cap-

ture the city have an old-time flavor. The attackers made a hundred bamboo ladders, wide enough for six men abreast. These were only 50 feet long, so that the storming troops had another 40 feet to go when they reached the top of the ladders; but there was a slight slope to the wall, and various handholds and footholds available. Six times during the siege the Southerners were on the brink of success, had they only known it. Each time, however, they called off the attack just as the defence was cracking.

Primitive Fighting Methods.

The Northerners on the city walls used the old primitive method of large bowls of quicklime, showering them on the enemies' heads in order to blind their eyes as they attempted to scale the city wall. All around outside the city wall every night there were large bundles of straw aflame, which were first soaked in kerosene oil. In this way the Northerners could see how near the enemy was to the wall.

"Five airplanes appeared at different times over the city, from both the Northern and Southern sides, and some people were killed by bombs and houses were set on fire," he said. "Apparently the artillery ammunition was of a different quality, for of the 34 bombs that were fired on one of the mission compounds outside of the city wall, only 16 exploded. At times over 200 shells were fired in less than an hour. Six oxen were required to pull one cannon, and a wheelbarrow, handled by three men, two pullers and a pusher, carried two shells. Some cannons were fired a distance of 40 miles from the city. To the south of us we understand the Nationalist generals used the tank."

All during the siege Mr. Braskamp had 60 Chinese refugees in the basement of his house, and when heavy firing went on during the night they all crowded on the stone steps, surrounded by four stone walls. No candle was permitted to be used after dark. There were 200 in the boys' high school compound, and about 400 in the basement of the new joint Men's and Women's Hospital located outside the city wall. Mr. Braskamp had to scale the high city wall regularly each day, and had the food passed over from one side to the other with the assistance of the Chinese. Had the Chinese themselves scaled the wall and attempted to pass food over, the soldiers would probably have taken them for spies and shot them. Mr. Braskamp climbed the wall by a long ladder on one side, straddled the wall, and then went down the other side. Fortunately, the troops respected the Red Cross flag, which the missionary carried on a 20-foot bamboo pole, but he was inevitably under fire as he went about outside the city, feeding refugees and caring for the wounded. He has a choice collection of bullets, most of light caliber, dumdum and bits of shrapnel, which fell in his house and compound, where some 60 people, mostly women and children, spent a month in his cellar.

On one occasion Mr. Braskamp was able to secure the mission safe, in which was $5000 station and hospital funds, from the hands of 15 Northern soldiers, who had just driven a 4-foot spike in it with a sledge hammer, torn off the combination plate and pulled off the handle, but still they were unsuccessful in getting in. This safe also had gone through the Boxer Rebellion safely.

Four times the musket was pointed at Mr. Braskamp when he tried to save lives and property, but after talking kindly to the soldiers in the native tongue they lowered their guns.

In one native mudhouse with a thatched roof near his house a large shell landed on the table where the family of ten were taking their evening meal. Eight of the ten were instantly killed by the explosion of the shell, and the other two were taken to the hospital because of serious injuries, and finally died.

At one time he led over a thousand starving Chinese out of the city, after having received special permission from the head military authorities to have the south city gate opened for 45 minutes. He presented them with five lists of 200 names on each list, of all the people who were to go out of the city. These sufferers fled in all directions to nearby villages, where they could secure food and water supplies. The Chinese were grateful for this act of kindness.

What astonished Mr. Braskamp was that no epidemic broke out, as it was an exceedingly hot and dry month, and the Southern troops who were surrounding the city knew nothing of field sanitation.

One unpleasant feature of the fighting, he

said, was the activities of half-wild dogs after the Nationalist troops had buried their dead.

Mr. Braskamp does not support the belief that fighting in China is a sort of mock warfare. The suppression of the Communists, he believes, has had a beneficial effect upon the discipline of the Nationalist troops.

"The people of Ichowfu have welcomed the Nationalist troops with open arms, as they hope for better administration and relief from the grinding taxation imposed by the Northerners." Conditions generally in Shantung, once one of the most prosperous and thickly populated provinces of China, are bad, and Mr. Braskamp's information about the strange northward track to Manchuria is especially interesting.

One Million Leave Shantung.

Bandits and Red Spears, no less than a million of Shantungese and one-fortieth of the population of the province, have already emigrated to Manchuria, having been driven desperate by the insecurity of life in country ridden with lawless troops and bandits. The latter are particularly cruel in their treatment of the Red Spears, the secret organization of peasants who believe they are immune to shot and shell, and whose object is to protect their villages against bandits and troops.

In one village to the North, out of 200 native huts only 26 remain, the others having been burned to the ground and 85 people killed by robbers. The rest escaped. Some have returned, and live in mat sheds and beg for food in the nearby villages. Mr. Braskamp said it is impossible to depict the incalculable sufferings, distress and pain among these poverty-stricken people. "Many do not even have a Chinese 'gwoa' (kettle) in which to cook their own food, and do not know where the next meal is coming from."

Famine is rife in the province. A conversation with Mr. Braskamp and the seeing of his prints leave one with a depressing conviction of the condition of turmoil, lawlessness and suffering in which a great part of North China is plunged today.

The Throne.

Beyond all approaching cataclysms of the end, good and evil, Scripture lifts the vision of the throne.

"So you intend to be a reformer of men's morals, young man?" said an aged peer to Wilberforce. "That"—and he pointed to a picture of the crucifixion,—"is the end of reformers."

"Is it?" replied Wilberforce. "I have read in an old Book this: 'I am he that liveth, and was dead, and behold, I am alive for evermore!' That is the end,—not death, but dominion. And if we be faithful the end will be, 'Sit with me in my throne!'"

Presbyterian mission houses at Ichowfu, bombarded during the siege.

The Beauty of Holiness.

A Baccalaureate Address by Rev. Vincent Ravi-Booth, Bennington, Vt.

And when he had taken counsel with the people, he appointed them that should sing unto Jehovah, and give praise in the beauty of holiness. 2 Chronicles 20. 21.

One cannot carefully read this 20th chapter of 2 Chronicles without feeling the terror which gripped the children of Israel as they confronted their barbarous and bloodthirsty traditional foes, who, like a swarm of locusts, were pouring out of the desert, threatening every living thing in their path. "And all Judah stood before Jehovah, with their little ones, their wives, and their children."

In this state of panic they were no match for their terrible foes. Every leader appreciates the importance of morale. Whether it be in football or in battle, victory is out of the question if the team or the army considers itself defeated before the contest begins. The captains of Israel realized that at all costs terror must give way to confidence. If they could only get the people to break into song, all might be well.

This they accomplish. How? By making the people "feel" God. Jehoshaphat stands in the presence of the trembling multitude and offers an inspired prayer to the God who has guided the nation step by step through countless dangers since the days of Egyptian bondage. And as the people gradually are made to feel the divine presence they grow calm and invincible.

The Consciousness of God.

When one is without God one is without hope. A man without God is like a ship in a storm without rudder and compass, and without a captain to use both.

Many of us deeply appreciate the contribution of science to human knowledge. What science has done since the days of Francis Bacon and Isaac Newton to reveal the nature of the universe and of man is truly marvelous. But on the other hand we must be on our guard against the thoughtless scientist who thinks that because God's method in creation may have been discovered God himself has ceased to exist. A professor of science in New England has been known to tell his students that when they enter his lecture room he wants them to leave their souls in the corridor. That remark helps us to understand why so many students in American colleges in recent years have committed suicide. If there is no soul,—if there is no God, infinite in wisdom, power and goodness,—if all thought, feeling, aspiration are but a manifestation of soulless matter, why face life with its problems and discipline? The sooner it is over the better. That is one of the things which the present generation needs to recapture,—the consciousness of God.

Whither shall I go from thy spirit,
Or whither shall I flee from thy presence?
If I ascend up into heaven thou art there:
If I make my bed in Sheol, behold, thou art there:
If I take the wings of the morning
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me,
And thy right hand shall hold me!

I wish stoutly to maintain the proposition that we shall be able to sing our way through all manner of difficulties in proportion as we recapture the consciousness of God. The man who honestly can say, "The eternal God is my refuge, and underneath are the everlasting arms," will have no difficulty in singing a new song, bursting with confidence, with power and with peace.

Take your Concordance and look up the word "sing"! You will be amazed at the number of times it appears in both the Old and New Testaments. And almost invariably it is found in connection with an overmastering faith in and feeling for God. Just one illustration from the Old Testament!

Jehovah is my light and my salvation:
Whom shall I fear?
Jehovah is the strength of my life:
Of whom shall I be afraid?
When evil-doers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.
Though a host should encamp against me
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
One thing have I asked of Jehovah, that will I seek after:
That I may dwell in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.
For in the day of trouble he will keep me secretly in his pavilion:

In the covert of his tabernacle will he hide me:
He will lift me up upon a rock.
And now shall my head be lifted up above mine enemies round about me,
I will sing, yea, I will sing praises unto Jehovah!
—Psalm 27. 1-6.

One illustration from the New Testament: Paul and Silas in the jail at Philippi. They have been falsely accused, beaten with rods, cast into an inner dungeon, their feet fastened in stocks. But these men believe in God. God is the central fact of their experience. Therefore at midnight they are praying and singing hymns unto God, and the prisoners are listening to them.

In Westminster Abbey there is a memorial tablet to John and Charles Wesley. The two evangelists, who have set millions of people to singing the praises of God, are shown in profile. And the only inscription on the tablet is the famous words of John Wesley: "The best of all is,—God is with us!"

The message of the lawgiver was: Hear, O Israel, the Lord thy God is one! The message of the prophets was, God is with us. The message of the apostles was, God is in us. The composite message of lawgivers, prophets and apostles is, Your life is hid with Christ in God.

Such a faith will restore the morale of any body, in the face of any danger. We must recapture our consciousness of God.

In this great national crisis Jehoshaphat had a strange inspiration. Having drawn up his army in battle array in the wilderness of Tekoa, he organized an advance guard of picked singers, whose sole business was to sing as the embattled host advanced. First came the singers, singing the praises of God in the beauty of holiness, and then the armed legions. Notice that the only weapon carried by these singers was a song. Not a ribald song, not a martial song calculated to stir the passions of soldiers who must kill and be killed. No, the theme of this song is the beauty of holiness.

The Consciousness of Sin.

I said a moment ago that we must recapture our consciousness of God. Should we succeed we shall discover that we have recaptured other important elements of the religious experience, such as the consciousness of sin, such as the conviction that, even as there is nothing more beautiful in the realm of nature than the dawn as it breaks o'er moor and fen, o'er crag and torrent, o'er sea and mountain range, so there is nothing more lovely in the realm of the spirit than the beauty of holiness.

The present age minimizes sin. Hosts of people laugh at sin. It is the proper thing amongst some to sneer at Puritanism. The Puritans, we are told, were narrow-minded bigots, joy-killers. The important thing is self-expression. We have instincts, passions. They are natural, legitimate. They should be gratified, rationally, of course, so as not to impair health. The important thing is to safeguard one's health, not to dissipate one's vitality, for with health gone the opportunity to enjoy life is also gone. Science, preventive medicine, birth control, all these devices will help to make the path of pleasure accessible and safe.

Well, one may succeed in safeguarding one's physical health by the aid of spurious science, but what about one's moral health? Cannot that be impaired and destroyed beyond recovery? And when one ceases to be healthy-minded and pure of heart has not the capacity for noble thinking, for high feeling, for visions of a better world in which truth, righteousness and love shall prevail,—has not such capacity been destroyed? The wages of sin is death. That's true, absolutely true! Sin demolishes that side of man's nature which opens out on God. It walls up the windows, and leaves the soul in Stygian darkness.

I have a nail on this thumb of which I am ashamed. Some sixteen years ago I carelessly used a piece of steel in pushing back the growing skin, and accidentally injured the matrix. The nail started to grow crooked. I fully expected that as the injured part advanced by the process of growth and finally reached the point where it could be pared off, that the new nail would be normal and smooth. But to my surprise and disappointment the new nail was, and for sixteen years has continued to be, marred. The injury was at the base, at the root, in the matrix. As long as I live this nail will continue to be the scarred, ugly thing which it is.

I believe that it is possible to inflict in a moment of passion either on your own soul or on someone else's soul an injury that cannot be repaired this side of eternity. All

about us there are permanently scarred souls. Thank God if you are not one of them! But remember you may become one if you allow any one to convince you that there is no such thing as sin. There is,—deforming, degrading, deadly sin!

We must recapture our consciousness of sin, and the only way to do it is to recapture our consciousness of God.

Consider the case of Isaiah! "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim. Each one had six wings. With twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory!" And then what happened to Isaiah? He was instantly smitten with a consciousness of his sinfulness. "Then said I, Woe is me, for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, Jehovah of hosts!" This man who has caught the vision of God, and recaptured the consciousness of his own sinfulness, cannot have peace now until his pollution has been cleansed by fire. At all costs he must be pure!

And when we are talking of the consciousness of God, sin, and holiness it is inevitable that we should think of the apostle Paul. What is the central fact of Paul's gospel, on which the entire energy of his mighty brain is focused? The cross! In varying language he tells us over and over again that all he knows or cares to know is Christ and him crucified. When Paul looked at the cross what did he see? Three things: first, the righteousness of God; second, the frightful cost of sin; third, God in Christ reconciling the world unto himself. His whole scheme of redemption sprang out of his profound hatred for sin and his equally profound love of holiness. And I am saying that it would be a mighty good thing for us as individuals, and for society as a whole, if we shared more fully than we do Paul's hatred and Paul's love. Then we would not be quite so ready to flirt with sin and play with fire. Then we would covet for ourselves more earnestly the beauty of holiness.

The Power of Holiness.

Here was a band of singers singing the praises of God in the beauty of holiness. Is it any wonder that the savage children of Ammon, Moab, and Mount Seir, with murder and rapine in their hearts, were utterly disconcerted, and that they fell back in confusion? The praises of God sung by men arrayed in the beauty of holiness constitute an invincible armor for attack and for defence.

Opposite St. Martin-in-the-Fields in London stands the monument to Edith Cavell. She is represented in her nurse's uniform, tall, stately, thin and wiry, with a look of unexpressible sweetness and peace on her delicate features. Behind her rises a massive cross, and on the pedestal are carved her famous words spoken a few minutes before she was shot down:

"Patriotism is not enough: I must have no hatred or bitterness for anyone."

There she stands in the heart of the great city, amidst the surging throngs that never cease to come and go, singing the praises of God in the beauty of holiness. No wonder that the children of Ammon and Moab tremble at the sound of her name!

You can almost step from the tomb of the unknown soldier in Westminster Abbey to the tomb of David Livingstone, they are so near together. There was a man who sang the praises of God in the beauty of holiness up and down the continent of Africa! Arrayed against him were all the children of Ammon, Moab, and Mount Seir in the form of ignorance, paganism, witchcraft, the slave traffic, human lust and greed. After twice crossing the entire continent he died in the center of Africa at the village of Ujiji, near Lake Tanganyika. Please answer this question: What prompted the natives who gathered around his lifeless form to reverently cut out his heart and bury it in the heart of Africa, and then to carry that body through months of toil and danger to Zanzibar on the East Coast, whence it was shipped to England and interred in the Abbey, April 1874, eleven months after his death? The hardships endured and the dangers faced by those black sons of Africa in their perilous journey are an epic in themselves. Why did they do it? Because Livingstone had unostentatiously while mov-

ing among them sung the praises of God in the beauty of holiness. Wherever he went even savages and cannibals caught glimpses of the glory of God.

How are the kingdoms of this world ever going to be transformed into the kingdom of our God and of his Christ? Not by punitive expeditions, such as have been sent into Mexico, Nicaragua, and China! Not by commissions of statesmen, politicians and soldiers, such as the Simon Commission sent recently to India! Not even by the League of Nations, with its elaborate machinery to enforce peace! What the world needs here and there and everywhere is picked bands of singers who have mastered the art of singing the praises of God in the beauty of holiness. Not by argument but by example is the world linked with golden chains about the throne of God. I heard about a prominent Chinaman in Peking who was greatly disturbed because his son wanted to join the Christian church. He did everything to dissuade him. In his anxiety he went to a Buddhist priest and asked him what to do.

"Send him over to America," was the shrewd counsel. "Make him live for a while in San Francisco, in Chicago, in New York, then send him to London and to Paris! If you will do this your son will never become a Christian, for he will find out for himself that what the missionaries in China claim for Christianity is not true."

Are the claims of Christianity false as far as we are concerned?

Members of the graduating class, on this commencement Sunday you are surrounded by the people who love you best! Do you know what many of them are hoping? They are hoping that the class of 1928, graduating tomorrow from Northfield Seminary, is made up of picked singers, going out into the world to sing the praises of God in the beauty of holiness!

I Will Lift Up Mine Eyes unto the Hills.

A Commencement Address at Northfield by Rev. Elmore M. McKee, Yale University.

The meditative mood is not conspicuous in our modern life. The mood of action is the more popular. Hence the quiet thoughtfulness of Psalm 121 may not at first disclose its import. Yet it contains in brief form an attitude toward life which made an ancient people great.

This is a pilgrim hymn, and it has two possible settings. A band of travelers may be making one of several annual pilgrimages to the Temple in Jerusalem. On catching sight of the circle of hills among which was the Holy City, on one of which hills the Temple, Jehovah's dwelling place, was to be found, the pilgrims may have burst forth into the refrain, "I will lift up mine eyes unto the hills." Or again the pilgrims may be pilgrims in exile, captive to Babylon, looking across the dreary flats of Mesopotamia toward the spot where they know the blue hills of their native land are. I am assuming the latter setting, though in either case the psalm stands for the poetic spirit of any pilgrim who lifts up his eyes from things that are seen to things unseen, from the visible and the transient to the invisible and eternal.

Three moods would depress the spirits of these sojourners in an alien land: disappointment with their fate in the light of what might have been in store over the distant hills, rebellion and hatred toward their captors, and doubt of the underlying justice of God. Some of the psalms reveal the mood of surrender to these destructive moods. Not so this one. Here the pilgrims strain their gaze upward and into the distance. They picture the Temple that is dear to them, the dwelling place of Jehovah, God of his people. Their image of God may have been of a manlike being, perhaps warlike, who satisfied their somewhat selfish desires for a divine champion. He was peculiarly the God of a "chosen" people. Yet whatever the imperfections in their conception of deity, the hills stood for the unseen, and out of the unseen they derived the certainty that Jehovah would sustain them against the elements,—sun, moon, and the evils of nature,—he would protect them in their travels, their going out and coming in, —and he would preserve their souls to inward peace and victory. Here we see the "poet's faith that help comes when needed, and that o'er the distant mountain walls young angels pass."

This psalm has had great influence since it was first composed. No other passage of Scripture had the same effect on Charles Kingsley's life.

He used to go with his mother and his father, who was rector in Clovelly in Devonshire, to the seashore when the fishermen put out to sea. His father would conduct a farewell service before the men embarked on the hazards of the deep, and this was the psalm invariably used,—"I will lift up mine eyes unto the hills, from whence cometh my help. . . . . The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore." More than once the ships were wrecked. He recalled the break-up of one ship where it seemed almost to cry aloud, its masts rocking and reeling, every plank and joint strained with dreadful tension. On another wreck was found, strapped to the rigging by a father's loving and dying hands, a boy, cold and stiff, who once had been Charles' companion. Such scenes among the Devonshire fishermen gave this psalm deep meaning. The presence of God was the more needed to sustain the seamen in face of tempest and death.

How much had happened in the world's history between the time of the Jewish pilgrims in Babylon and the seafaring pilgrims at Clovelly! When the first recited, "I will lift up mine eyes unto the hills," they saw the Temple and the God of the Chosen People. When the fishermen of England knelt for their minister's blessing the Lord whom their spirits acclaimed was probably an unseen Lord whom they found revealed in One crucified among the hills of Jerusalem, toward which the ancient pilgrims had gazed. Both were reaching forth out of anxiety and doubt to the unseen realities. The same words, "I will lift up mine eyes," but a different content to them.

Jesus and the Unseen.

Jesus lifted up his eyes unto the hills. Jesus strained his spiritual gaze to the unseen realities for which the Temple on the blue hills of his native land stood. Jesus was the "pilgrim" in Galilee.

First, he saw the "hills," or the "unseen," in individual lives. He saw through to all that might be in the lame man by the pool of Bethesda. "Arise,—take up thy bed,—and walk!" He walked,—the unseen became real. Peter misunderstood, schemed, urged caution and safety upon Jesus, vacillated, denied him, but the Master saw the unseen in him. Peter in time responded, and in the early days of the church men noted his boldness in Christ. The unseen in Peter was disclosed.

In the second place, Jesus saw values not discernible to the naked eye. There was the rich man coming to the Temple treasury, and giving of his abundance, what men would always be ready to call a generous subscription. There was the widow. She cast in a mite, something that made no impression and could be almost ignored in the final balancing. Yet there was a difference in their gifts which put the real inward balance all on the widow's side. She had given "her all." In quality hers was the perfect gift. Nothing else was like it. Jesus brought the unseen truth to light.

It was the same when the woman in Bethany anointed him with the costly ointment as he journeyed to Jerusalem for his trial and crucifixion. The ointment was expensive. It might have been sold for three hundred denarii, about fifty-seven dollars, and it was squandered by a foolish woman in one act upon a man soon to die. Jesus brushed trivial reckonings aside. One thing counted. The woman had grasped spiritual truth in Jesus, and had acted in love. Her act forever outlives the niggardly calculations of the countinghouse. Jesus revolutionized man's estimate of what counts, because he saw the unseen truth.

In the third place, Jesus saw the unseen on the social horizon, or rather he pushed back the horizon of men's thinking to an extent unheard of. He healed a man with a withered hand in the synagogue on the sabbath day. They murmured and watched that they might be able to accuse him. He said, "Is it better to do good or evil, to save life or to kill?" "The sabbath was made for man, and not man for the sabbath." Ancient static custom crumbled as men saw the appeal of the horizon which Jesus saw. He dined with ordinary people, "publicans," "sinners." They reprimanded him for keeping such society. Once when word was sent to him that members of his family were outside and wanted to speak to him, those who had manifested that they thought he

was "beside himself," he said, "Whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother." Back went men's horizons to levels of a sweeping and inclusive brotherhood, and on Calvary the truth was made known to a whole world and to all time. His life disclosed the final horizon of love and brotherhood, and for centuries to come mankind will be pressing on to realize his glorious vision.

But what is more, he fired men's souls to attain the "hills" which he saw in the distance. The lame man did walk, and vacillating Peter did become the "rock," because Jesus gave them power to walk and to become. The widow's mite and the woman's ointment taught their lessons. People know that what is here seen—the quality that "gives all,"—is worth more than millions in the bank.

Our social horizons have been receding. Pioneers are trying to reach Jesus' purpose. Traditions do not bind as they used to. The spirit is superseding the letter. Mankind is being recognized as a family. Racial barriers are crumbling. Men hunger for peace and a brotherhood of nations crusading for righteousness. Jesus gave men not only a tantalizing vision of the hills, but the dynamic by which to get up and climb the hills.

What was this dynamic?

Well, somehow they got it into their heads that Jesus himself, his life, was justification for their getting up and walking; that he was the pledge of the worthwhileness of walking, the pledge of the priceless worth of the widow's mite, and the pledge of the validity of the new social horizons. In his life they saw the presence of an unseen reality which proved the worthwhileness of the hills that he set men seeking after. In him they saw the hills themselves. The Sermon on the Mount, the wayside ministry, the hours and nights apart from the world in prayer, the radiant joyful life that tapped unseen resources and culminated in a courageous self-giving on Calvary, these all combined to constitute a life that dispersed the mists and unveiled the ultimate mystery, God. The one who brought out the unseen in them, championed the unseen values, and pressed toward the unseen goal for the race, and who gave dynamic to men to press on with him, was himself the unveiler of the unseen. The "hills" were in him. The goal of the pilgrimage was disclosed in him. Jesus led men to God.

Our Babylon.

You and I stand in our own Babylon. Ours is an age that has erected its obstacles to any vision of the hills. When you, the graduates of this school, pass on into the life and work for which you have been preparing, some will say to you:

"Forget that you ever saw the hills! Stop day-dreaming toward the horizon! Accommodate yourselves to Babylon with its quiet, carefree and visionless atmosphere!"

Our Babylonian pilgrimage will bring us to a land where people talk much about disillusionment. Men tell us continually that the modern spirit of investigation and criticism is ridding us of much that was illusion. We need to be prepared for the attacks of those who will try to shatter some of our spiritual convictions.

Recently Sir Arthur Keith engaged in newspaper debate with Sir Oliver Lodge, having declared that there is no immortality. Possibly many an average man walked home with a heavier step because one of the scientists whom he had learned to follow implicitly in other fields had now taken away the future life. The "hills" are gone. It was a fitting and a swift rejoinder which came editorially from the "New York Tribune," stating that these men had a right to their opinions, but that in no sense did Sir Arthur Keith represent the opinions of science, that "the business of science is experiment and deductions reasonably to be made from experiment, and that immortality is not, as yet, an experimental subject." Two admirable human beings, continued the editorial, have chanced to disagree about immortality precisely as two men on a street corner might, and the matter is of no more consequence.

What a cocksure age we live in! Our little learning makes us dare to knock down the landmarks of the ages, whereas profoundness of knowledge has always made men humble. Humility is one of the sure signs of greatness. The lack of humility is evidence of the shallowness of our times. Our disillusionment may be that which is satisfied with Babylon, and has lost courage and interest to lift up its eyes to the hills.

What we call disillusionment may not be that at all, but simply imperfect vision. Upon the hilltops of history's rolling course will always be Jesus, history's greatest fact, leading men to the unseen which he unveils in himself. There is no possible illusion in men's devotion to him.

Our Babylon will also be a place of superficial evaluations. No wonder that Christianity is an unappealing thing when so many consider it simply a decent formula wherewith to embellish a comfortable life, an ethical code which will keep a man respectable, relate him to the best groups in town, and bring in good business returns. Who wants a Christianity like that? All power to those who rebel against its poverty! There is nothing so vitiating as the idea that it pays to be a Christian. As Professor Whitehead of Harvard says:

"The religious life is not a search after comfort. Religion is the vision of something which stands beyond, behind and within the passing flux of immediate things; something which is real, yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something which is the ultimate ideal and the hopeless quest."

Superficial thinkers fail to see the glorious adventure in religion, the call to reach after the ideal that just eludes our grasp, but which we know to be the truth. Christianity is an adventurous life in the spirit of Christ. Only a few seriously undertake it, and they are ready to give their all to obtain it.

Many a superficial modern estimate says of Jesus on the cross, "A man is dying, that is all," or "A leader of a band of upsetters of the state has been executed," but the hill-seekers see love unveiled, the greatest thing in the world, greater in power and as real as the gravitational pull which keeps the planets in their fixed orbits about the sun. Such valuations say, "It is money that counts, length of life, comfort, success, the gaining of a prize." Babylon calls to a man to reach out and take while the taking is good. The hill-seekers know that no fortune and no recognition, no reward, is worth anything that is undeserved, and that many an unrewarded man by his merit is better off than many acclaimed by the crowd.

A few weeks ago there died a young man named Quarrier, of 1926 Yale Sheff, one who rowed on Yale's Olympic crew, but, more important, was every inch a man of Christian quality. His was a life halted just before it was to commence service in the Christian ministry. Only one lesson could have been conveyed by the simple and courageous funeral, the lesson embodied in words from the Wisdom of Solomon, "But a righteous man, though he die before his time, shall be at rest," "Being made perfect in a little while, he fulfilled long years." We know it to be true that it is not length of days but quality of life that counts, because we have looked toward the hills. The pledge of it is in Jesus' life. No life vindicates itself as does his. No life vindicates itself today so much as the one that lives only by the quality of Jesus. Jesus' ministry was not over three years, yet because his life was holy love its influence will live as nothing else has ever lived through all the ages.

Our Babylon is a place, too, where moral passion is scant. What is right? Men ask the question, suspending judgment. In the meantime much once thought wrong is played with, accepted, indulged in. Are not standards in the making?

Oftentimes in the confusion that moral issues are now engulfed in we can well turn aside to another point of view: I mean the vantage point of beauty. I may wonder if it be wrong to get drunk, wrong to be free and easy in other ways, wrong to cut the corners of honesty here and there, wrong to impair the development of some other life—just indirectly. Now I am certain there is such a thing as beauty, and that beauty feeds my soul. I am certain there is no beauty in drunkenness, in license, in dishonesty, in selfishness that blights a neighbor's life. I am certain there is no beauty in a man's scramble for Teapot Dome, in the organized butchery of war. There is something which is a fine life for the individual and a fine life for society. Beauty is a part of it, a quality that stirs the soul and calls to the hills. Beauty is not a mere matter of taste, but is of the everlasting stuff of reality. When men distrust the validity of the standards that govern personal or social conduct, we can well ask, "What does the category of the beautiful have to say?" The fine, the beautiful life stands revealed upon

the hills. Jesus is that life. He springs from out the heart of our universe, and our spirits acclaim his right to judge us. We know that the vision of true character and brotherhood stands disclosed in him, the summons to climb to attain it for man and the race, and the dynamic to press on in the face of the moral lassitude of our times. We must look up to "the hills."

In our times of action, excitement, and physical achievement,—of disillusionment, false valuation, moral lassitude,—there comes upon us the desire for the meditative mood which evaluates Babylon, which looks back over the year and the years, which reappraises the few morsels of knowledge we have accumulated, and scans the hills of the distance. We shall wander into life's many courses, and into many lands. Perhaps our greatest asset will be that humility that is not satisfied with easy answers, with superficial estimates, and which always lifts up its eyes unto the hills to contemplate the unseen. Upon the hills our gaze cannot fail to find a joyful shepherd, a friend, the Lord,—teaching, watching, sowing seed, dying on a hillside cross,—ruler of the hills, waiting to lead us into the unseen lands beyond!

The Lord Jesus Christ—I.

Rev. Professor James Moffatt, D. D., New York.

It is the custom of the college where I worked in Scotland at certain times to have missions. The men speak at the theater on Sunday evening, go around in the work shops, preach on street corners, and talk with sceptics and debaters. A few years ago a friend of mine was the speaker at the theater on the opening night. His topic was "We Have A Master." When the report came out in the paper it said:

"Professor So-and-So spoke on 'We have a mascot'"!

The object of this conference is that as we leave it we shall be able to say, more thoughtfully and steadily than we have done before, "We have a Master." The subject of this conference is "The Mind of the Master," "Let this mind be in you that was also in Christ Jesus," taken from the second chapter of the Philippian epistle.

The letters of Paul are real letters. The real letter is that in which the writer is thinking not only of himself, but of the particular people whom he is addressing. These people of Philippi belonged to Macedonia, and were notable for their friendliness. They had a temperament of affection. They were well known as being instinctively brotherly and kind. "But what you want is to put mind into your religion," the apostle argues. No religious emotion is safe unless it becomes in our minds a conscious power, and we must exercise our thoughts upon our religion. Over and over again he pleads with the Philippians to think about their religion. "I want you to be keen-minded, and above all to think about what is the dominating power of your faith, that is, Christ Jesus. Let this mind be in you that was also in Christ Jesus!"

Now, religion means authority. Authority is a word against the thought and sound of which we instinctively revolt, especially if we are young. Well, I don't object much to those who dislike the term "the claims of Jesus Christ." He never made claims. He came before men, and they felt in his person and message there was something that held them. Jesus was not self-assertive. Nevertheless, he had authority, as of one who had come from God.

This letter shows exactly what I want to speak about in these morning addresses. The apostle bids us to live together in harmony, to be unselfish, and to treat one another with "the same spirit which you experience in Jesus Christ": and then he describes this mind which is in Christ:

"Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Three titles or names, Lord—Jesus—

Christ,—"Jesus Christ is Lord." I think it will be best for us in these short addresses to think consecutively of what is meant by these three words which are so familiar to us, and which so often slip from our lips without leaving much thought behind them.

"The Lord Jesus Christ." Of these three titles the one coming from earliest times is Christ.

Our religion is called after Christ, not after Jesus. Jesus is the personal name, Christ is his title.

Many of you know that Christ means "anointed." In the Old Testament we read of kings and priests being anointed with oil, consecrated for higher special service. The Christ that was expected was to do the special work of God, and Jesus came to fulfil these expectations.

The name Christianity means the religion of Jesus the Christ. The Christ means that Christianity came into history. We must never imagine that suddenly in the beginning of the first century God thought about man; that the coming of Jesus meant the sudden awakening of God to the need of mankind. He had been preparing for this all along, and the coming of Jesus is the end of a long historical preparation.

Christ is the reminder that Jesus came in this our life, that he fulfilled the just expectations of the people. He was brought up in the Old Testament, and when you see how he used the Old Testament truths you also see some of his mind. His favorite text was, "I will have mercy, and not sacrifice." Jesus meant that if you have to choose between ritual and kindliness, God would rather have kindliness than ritual. It is a text that throws light upon his new revelation. It singled out the divine purpose which he came to reveal: the thought of God must be the thought of one who is to be served in human relations.

When the first Christians came to read the Old Testament they saw it would aid them, for they had first of all seen Jesus. They saw in it some things that we cannot see. They did not see in it all that we see, for God has given us other larger light. But in the Old Testament as we see it we do see the central things the early Christians saw. We see as they did that in the Old Testament there are revelations of God verified in Jesus. These come forward and fulfil themselves, and that is why he is called the Christ, because men felt in him they had known the fruition of this long promise of God.

It came to them as all the more precious because it was an old thing. It was surprising, of course. In fact, one of the most dramatic things in the Bible is that Malachi says, "The Lord whom ye seek shall suddenly come to his Temple," and it was not the Lord whom they sought who came, not a man to set the earth right by force, but what came was a little child born in a home. They were all looking for a king to slay their foes, but what came was a little baby. Then, again, Christ did not flash into the world suddenly: he was born in the natural way. Finally, Christ did not come to the Temple, but to a human home.

God entered human life in Jesus with a final and full message which it is our duty to understand and to interpret. That is the point of the term "Christ" in the great title, Lord Jesus Christ. One of the first things the church should do is to insist on this. The church has got to see that the Old Testament is understood properly. Left misunderstood, it may be a real handicap. The Old Testament books reveal a working of God in those centuries which lead up to Christ, and we can see traces of the spirit of Jesus in the deeper regions of the Old Testament. "Christ" means Jesus coming in the long purpose of God in history.

A traveler in Russia some years ago overheard two peasants discussing Lenin and Trotsky. One of them said:

"Well, after all, Jesus lived a long time ago, and he wasn't so well educated as Lenin and Trotsky."

There are some people who have that feeling about Jesus, that he lived a long time ago, and he had not our education. But things happened a long time ago, centuries ago, under Pontius Pilate, when Jesus Christ was crucified. These things that happened there, now twenty centuries ago, have changed our world, and have brought you and me together here now. Wonderful things happened that have changed our lives and will change them still further into the life purpose of this great Master whom we call the Lord Jesus Christ.

(To be continued.)

Notes on First Corinthians:

III—What of the Body?

Rev. John A. Hutton, D. D., London.

It is no part of the message of Christianity to disparage the life of the body, nor is it any part of its message to exalt the life of the body. Christianity does not separate man into body and soul, dealing with the one to the neglect of the other. Christianity deals with man in his unity, and is so far removed from those religions which treat the body with contempt that its characteristic doctrine is not the immortality of the soul,—which was common to paganism,—but the resurrection of the body, the reappearance after death, that is to say, and in other conditions, of the man who had lived on earth.

My purpose is to move on to the great principle which Paul enunciates at the close of the 6th chapter. That principle, if I may anticipate for a moment, is just this, that our body, like everything else we have in this world, is given to us in trust.

It is a trust to which we may do honor, or it is a trust we may abuse. Our body is an instrument. In the case of one the instrument may not be so good as in the case of another. Our body may have come to us warped or biased or prejudiced in some way, so that we may never be able to get out of it what another can get out of his. But if that be so we may be sure that God knows about it, and will judge us in the light of it. What God cares for is not so much the sweetness of the tune as the patience and spirit of the player.

To put Paul's principle in another way, our body, our physical apparatus, has come to us. It is not our own. We have the loan of it. It is a precious thing. The human hand, the human brain, of what ages of adaptation they are the result! And here are we put in possession of it. We are here, if God so calls us, to send it down to the next generation not weakened, not perverted, not cursed: it may even be made better by our struggle, made holier by our fidelity and personal honor.

Such, in part at least, is what the apostle means when he says, "Ye are not your own." You belong to the race, you belong to the kingdom of humanity, which is the kingdom of ideals, the kingdom of God.

And finally, his argument completes itself for us who are Christians in this: we are here to honor Christ, to honor his whole conception of human nature.

Now the incarnation of God in Christ means this at least, that manhood is capable of divinity, that the body may be the temple of the Holy Ghost. And just as we would not wish to pollute a sacred building, or behave ourselves unseemly in a place where God has often appeared and where he may appear at any moment, so we should never desecrate or outrage the sanctities of our flesh.

I shall return to that note and close upon it. Meanwhile I wish to say a few things on the general question of the management, the development and control of our bodily life.

A Sound Body.

There is one piece of Latin which most people know even when they don't know any other: it is "Mens sana in corpore sano." "A sound mind in a sound body." That is a Stoic ideal with which Christianity has no quarrel whatever. Indeed, Christianity has reasons, in its deeper psychology and in its heightened ideal, for insisting upon that rule, reasons which had no place in the Stoic scheme. Just as it will take more endurance to enable us to go on through eternity than simply to hobble up to the grave, so the Christian purpose of human life has a reach and a depth which require greater strength of will, greater powers of self-renewal and recovery than Stoicism had any use for.

Now there is value in the maxim "A sound mind in a sound body," because of this happy fact, that our bodily health and soundness are to a certain extent within our control. Indeed, there are those who live for nothing else: but they are to be blamed for making bodily well-being an end in itself, instead of a means to some unselfish and higher form of life.

But there are reasons why it is right and our duty to seek this bodily soundness. For one thing, it is only when we are in health that we are likely to do our best work, both as to quantity and as to quality.

I am not forgetting the point which was

put so powerfully in W. R. Gray's book on the "Enigmas of Life," that the people who on the whole have done most (say) in literature and pure thought have been people of feeble body and precarious health. With certain necessary qualifications it is true that nervous and sickly people have made great contributions to the thought and imagination of the world: yet I wonder whether their contribution has been of a constructive nature. Has it not rather been for the most part merely subtle, intense, nervous, making great discoveries to us of the darker side of the soul, exploring almost too devotedly the whole continent of injured feelings, and creating for us a language for our unhappy moods?

I remember, of course, that Erasmus was a delicate man, and Montaigne, and Heine: yet it remains true that the great men even in the pure work of imagination and the spirit, Shakspere, Dante, Scott, affect us as healthy men.

Goethe's great work "Faust" came from a man who had reached a certain quietness and strength of physical life, whereas his "Werther" is the work of a nervous and unsettled temperament.

"When British literature," said Carlyle, speaking of Scott and Cobbett, "lay all puking in Wertherisms and Byronisms it pleased God to send us two healthy men."

"The first requisite of a gentleman," says Emerson with an intelligible exaggeration, "is that he be a good animal."

"Illness," said Samuel Johnson, "makes a man a scoundrel": referring, I have no doubt, to the peevishness and irritation and violence which are apt to settle down upon people who are not ill enough to be patient, but just ill enough to be illnatured.

But to speak less violently, it is obvious and it is our own experience that when our vitality is low we become easily depressed, and we take gloomy views of ourselves and of the whole world. Like Elijah, and almost for the same reason, we retire into a cave and wish for ourselves that we might die. Not until our good angel has allowed us to rest for a little, and has set before us a meal, as he set a meal before Elijah, are we ready to come out from our cave, and to look abroad over the great and glorious world, and to see the great God passing by, and to believe that there are others also who have not bowed the knee to Baal, and to hear anew the still small voice of duty.

It is fair to say that a weak body makes more demand of us, of our time and our spirit, than a strong body, and therefore it is an economy of our resources to keep in health. A weak body makes us too sensitive, less fit to bear the ups and downs of experience, so that we feel a small contradiction of fortune as tragically as we should feel the greatest trial.

And so there is an ethical or religious argument for physical education, for the guidance of people upon the management of our bodies. I hope we shall always have our games of strength rather than of subtilty. I should much prefer my boys to be good at football rather than at billiards, if they could be good at only one of these. Anything that makes a youth dead tired is in its season good. And besides, severe games have their justification in the results which they are fitted to produce in the region of the mind and temperament, in the habitual cheerfulness, in the saneness and largeness of outlook, in the superiority to petulant and small worries which is likely to become a habit of mind with those who in their youth have taken deep draughts of pure air into their lungs and have wrestled on an open field. It is true, as the psalmist says, that the Lord taketh no pleasure in the legs of a man, but the continual girding against manly sports is no part of the Christian testimony. It is a great deal in our youth to have made supreme demands upon our own endurance, upon our nerves, upon our eye: and what could be of greater value to us in after days than to have learned to take a beating like a man and not to sulk, to be magnanimous in the hour of victory, and to have learned to play the game according to the rules and never to stoop to tricks?

Now, this is not materialism, but the opposite of materialism. Materialism,—which soon sinks into naturalism, and then again into sentimentalism, which later may take the line either of estheticism or of open licentiousness,—materialism is an exaggeration of the body, giving it with its sensations and requirements a pampered attention. But from that we are saved if we keep in memory that the body is a good servant but a bad master, and that its place is to serve the larger, wider interests of the entire man.

Bought with a Price.

And here I had better break away and come home to my text, and to the firm principle which Paul here enunciates.

I need not tell you that Paul deals in this first letter to Corinth with the most delicate and sacred things, things which for that reason are capable of much abuse. The corruption of the best is the worst. It would appear from verse 12 that people in Corinth, people even who belonged to the church, had been listening to those round about them who said, "Why, since I have certain appetites, should I not indulge them? Why should I not live naturally? Why should I not yield to the forces of my own nature?" And so on. And how does Paul deal with that voice which is still the voice which sensual temptations use?

I think his answer may be given under two principles. The first I have already alluded to. It is this: Your body, like everything else which is yours, is not yours to lower, to pervert, to abuse. It is yours as a loan. It has been handed down to you with the hard-won conquests of the race. It is yours to hand down controlled, ordered, sanctified. It is not yours to let loose. It is not yours to liberate the beast. It is yours to promote the angel. To you has been given a precious gift which may be used for the further orderliness and peace of the race, or for your own uncontrolled appetite, thereby scattering the difficult moral savings of the ages which have gone before, and spreading unseemliness. Your body is yours only in the sense that you stand between the endless past and the endless future, between the darkness out of which God called us at the beginning and the glorious light towards which we by his help are moving on. If you play the fool or play the beast you are guilty of the sin of treachery to the human race, you are desecrating the graves of your fathers, you are adding to the sorrows and tragedies of unborn little children.

"You are not your own, ye are bought with a price" (6. 20).

His second principle takes up the words which we may believe were in vogue in Corinth as the idea is in vogue today. Why not live naturally, freely, indulging all our faculties and appetites according to nature?

To which the apostle replies in effect: Yes, but there you are begging the whole question. Some one will say, "Let us live according to nature!" I agree. But what is nature in the case of such a being as a man? You speak as though the nature of man was the nature of a beast, as though the nature of man was merely physical. In our view the nature of man is Christlike.

The true nature of man is his highest nature. Surely the truth about man is the best you can say about him. Who is to stand as the type of a true man? Shall we take a drunkard as the type of what a man should be? Shall we take a still lower kind of man? Are we to look for the real nature of a man at the bottom or at the top? Does a man belong to his past or to his future? Are we to find the characteristics of man in those things which he shares with all animals, or shall we find his characteristics in those things in which he is unique? Shall we find the nature of man in his bodily frame or in his mind and spirit? Shall we find the nature of man in the lubricity of the ape or in the holiness of Jesus of Nazareth?

A Member of Christ.

And if you decide, as you must decide, that the nature of man is to be found not in what is lowest in him but in what is highest, not at the beginning but at the end, not in the mere physical body but in that body penetrated by flashes of the ideal and the holy, then for a man to live according to his nature is to live in view of spiritual ideas and aims, is to live in the light of the supreme revelation of the human type. That is to say, our body is a member of Christ, our body is in its measure capable of entertaining that Holy Spirit who dwelt in all fulness in Jesus Christ (6. 15, 19).

That is a great principle. And in this universe, as Christians interpret it, a principle is a living force. It will help us, especially will it help any of you who have not come to a real Christian decision as to what you are going to make of your life. The principle is just this, that the true use of a thing is the highest use; that the nature of a thing is its highest nature.

Take, for example, the human hand! Whatever the first use of the human hand was, no one would say that that is the true exercise of the human hand today. No one certainly would suggest that a great musi-

cian or painter should fall away from his high calling, and should prostitute the high exercise of his hand. It is silly, it is blasphemous to recall what human hands were first used for, or have been used for, as though that information would explain any questions. We know what use they are capable of. We know that Christ laid his hands upon little children to bless them. We know that he used them to touch a leper. We know that he stretched them out on the cross of Calvary, and permitted the nails to be driven into them. In a kind of awful sense his soul was in his hands continually.

"Know ye not that your bodies are the members of Christ?" Shall I then take the members of Christ and prostitute them? This is the question which Paul asks in the passage where he is dealing with the previous matters. And when you put the question in that way, there is no answer. For, put in that way to any one who bears the name of a man, it is not a question,—it is a charge against our honor.

Faith Tried and Triumphant.

Rev. Charles R. Erdman, D. D., LL. D., Princeton Seminary.

O woman, great is thy faith! Matthew 15. 28.

Our Lord did not often speak in that way. On one occasion he expressed surprise at the faith of a Roman soldier, but usually he found it necessary to rebuke his disciples for their imperfect faith, and among his own townsmen he could do no mighty works because of their unbelief.

Why was the faith of this woman so extraordinary? Why did it merit such praise from our Master? It may be helpful for us to ask and to attempt to answer this question, because her faith was expressed in a petition, and the story may be used to teach an inspiring lesson in the school of prayer.

Probably there is need for such a lesson at the present day. Many are finding it difficult to pray. We hear echoes of the statement made by a famous writer who declared that prayer is an impertinence.

Do we believe in prayer? Does it matter whether or not we pray? Here was a woman who came to our Lord with a definite petition, and she went away with her heart full of joy and with the assurance that her request had been granted. Can such an experience be ours? What was the nature of the faith which received so gracious a reward?

There are some who suggest that her faith was peculiar and extraordinary because she never before had seen our Lord. She had witnessed none of his mighty works, but when he came to her own country she believed the reports which she had heard in reference to him, and came to him with her memorable request.

There is, however, nothing unusual in such faith. It is of the very essence of faith to believe on sufficient evidence. We trust in Christ, we believe him divine, because we are persuaded that these truths have been presented to us by credible witnesses.

Others are insisting that her faith was peculiar because she was a foreigner; she did not belong to the people of Israel. Only once did our Lord leave his own land, and it was at this time when a Greek woman, a woman of Tyre and Sidon, came to him with her request.

Yet again this is not strange or unparalleled. We might venture to say that striking examples of faith are not to be found only in New York or Northfield or Princeton, but quite as frequently in Tokio, Calcutta or Peking. Some of the most moving examples of believing prayer are to be found among primitive peoples on the foreign field. However, this is said not to rebuke us, but only to remind us that no matter where we live or what our surroundings may be we can have a blessed experience in answered prayer.

In the third place, there are those who regard her faith as extraordinary because she asked for so difficult a thing. Her daughter was not even present, and our Lord was asked to effect in an unseen sphere of spiritual realities the cure of her daughter. In our own case, however, we not only ask that effects shall be produced in accordance with laws which we cannot understand, but we pray to an unseen Lord.

Shall we not conclude, then, that her faith was not so great because she was a stranger or a foreigner or was asking a difficult

thing, but rather for this reason, that when it was tested it stood the test? Her faith was tried and triumphant.

TESTED.

First of all, her faith was tested by the silence of Christ.

She came to him with her piteous cry, "Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a demon!" "But he answered her not a word." This was surprising, startling, disappointing. She had been told of the love and sympathy of Jesus. She had come to believe that whenever burdened hearts came to him with their requests he always answered and gave relief. "But he answered her not a word."

Is not this the way in which our faith is tested? Is it not true that we are often silenced by the silence of Christ? We present our petition, no immediate answer is granted, and we cease to pray.

A girl at a Northfield conference asked one of the leaders for advice as to a certain important question. He naturally asked her whether she had made it a matter of prayer.

"Oh no!" she said, "I never pray."

"Why not?"

"Oh," she said, "three of us prayed once, and we did not get what we prayed for, so I am never going to pray again."

Probably many of us have not spoken so frankly, but have had an experience something like this.

This woman, however, instead of being discouraged cried out the more until the disciples asked the Lord to send her away. They had not more sympathy than the Master, but they did not like the scene on the highway. Thus in substance they were saying:

"Give her anything she pleases, but do send her away!"

Our Lord made a reply to them, but in her hearing. It was a more severe test of her faith. He declared a law in accordance with which it would be impossible for him to grant her request:

"I am not sent but unto the lost sheep of the house of Israel."

It is true that our Lord did confine his earthly ministry almost exclusively to his own people Israel, and he was saying in effect that in accordance with that law he could not grant the request of this Greek woman.

It is the statement of the reign of law which keeps many of us from prayer today. We are told that we live in a world of causation, and that prayer cannot possibly effect any change in the established order. We are assured that the reign of physical law makes prayer an absurdity. The objection is phrased in another way; we are told that if God is all-powerful and all-wise and all-good, then prayer is absolutely unnecessary. Or we are assured that all things are foreordained to come to pass, why then should we pray?

Of course the answer might be that if every effect must have a cause, prayer may be such a cause. We may reply also that if a result is foreordained, possibly the prayer may be foreordained. Surely we are encouraged when we remember that our Saviour prayed and taught his followers to pray.

Whatever the difficulties which were involved in the statement of a law, this Greek woman was not discouraged, but worshiped him saying:

"Lord, help me!"

In times of great trouble most of us turn from our philosophy to prayer. However fine our theories may have been, when we are in great need we cry out, "Lord, help me!"

In the third place, this woman was tried by the reply which fell from the lips of Christ.

It comes nearer to apparent unkindness than any other sentence which ever fell from his lips:

"It is not meet to take the children's bread and to cast it to dogs."

He called the poor broken-hearted woman a dog. We are told that the word used meant a little dog, or a household dog. That does not make the matter much better. We are told that he meant that she was a Gentile, but that does not give us much relief. He seemed to be making an absolute refusal, and even to be administering a rebuke.

Are we ever tempted in this way? Is this not indeed the way in which we are more commonly tempted? When we pray are we not reminded by some secret voice that we

do not deserve to have our petitions answered? Do we not fear that the long silence of our Lord is due to our ill desert? Are we not tempted to believe that if we were eminent Christians, or had enjoyed some peculiar spiritual experience, we then would have a right to pray? We are common people. We are familiar with our failures and our faults. We are tempted to believe that our Lord is unwilling to answer us.

What does the woman do? Luther says she "entrapped the Lord in his own words." Let us not think it! She said the very thing which he expected and hoped and made possible for her to say:

"Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table!"

She took the position he had suggested. She admitted that she deserved nothing, but she continued her bold request.

This is the very spirit and attitude of prayer. We cannot come demanding anything from Christ, but admitting our unworthiness we continue our request, assured that in his grace he will be willing to hear us and grant us our desire.

Then Jesus answered and said unto her: "O woman, great is thy faith! Be it done unto thee even as thou wilt! And her daughter was healed from that very hour."

Prayer in such a spirit is certain to receive such an answer.

At least one can be certain to share the blessedness of this beatitude, "Great is thy faith!" It sometimes seems that no word spoken of us by the Master could give greater satisfaction to the heart. Some day we shall be glad to hear him say, not "Great was thy strength," or "Great were thy opportunities," or "Great were thy abilities," but "Great was thy faith." It will indeed be a blessing to have him approve of the trust and confidence which no delay or testing was able to remove.

Why?

Why did our Lord so try the faith of this woman?

It was not to discover whether her faith would stand the test. He knew that in advance. It was rather that her faith might be strengthened and purified, and that she might understand the better her real relation to him.

So if our faith is being now tested by some long delay, by some doubt, by some severe rebuke of conscience, it is not in order that the Lord may discover whether or not our faith is true. It is rather in order that our faith may be enlarged, and that our relation to Christ may become more clearly defined.

Yet it was not for her sake alone that her faith was tested. It was for the sake of those twelve disciples in whose presence our Lord was speaking. He wished them to understand just the conditions on which this exceptional miracle was wrought. He wished them also to understand how broad was his sympathy, how abounding his grace. Thus, if your faith is being now tested it is not for your sake alone: it is for the sake of some roommate or classmate or circle of friends. They are watching you. You are quite unconscious of the influence you are exerting. If your faith stands the test, new light and strength will likewise be granted to them.

But again, it was not for their sake alone that the faith of this woman was tested, it was for the sake of the thousands who during all the subsequent years have read this story and from it have found encouragement and help. So the testing of our faith at the present time may possibly result in help to circles entirely beyond our knowledge and in spheres which we cannot conceive.

Triumphant faith brings with it blessings which can be limited neither by space nor time. Do not be discouraged! Keep on trusting and asking, "that the trial of your faith, being much more precious than gold which perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ"!

Holiness—as I wrote down some of my contemplations on it,—appeared to me to be of a sweet, calm, pleasant, charming, serene nature, which brought an inexpressible purity, brightness, peacefulness, ravishment to the soul: in other words, it made the soul like a field or garden of God with all manner of pleasant fruits and flowers, all delightful and undisturbed, enjoying a sweet calm and the gentle vivifying beams of the sun.—Jonathan Edwards.

The Mind of the Master: I. About God.

Rev. Paul E. Scherer, D. D., New York City.

To interpret the mind of Christ is not the work of an hour, or a year, or a life. The more one tries to interpret it the more profoundly is one convinced that that mind is the mind of God, and to follow after it—I say this with awe,—is to have employment for eternity.

My own wish for this hour, if it were possible of fulfilment, would be that here we might not only as in a kind of summary think again something of the Saviour's thought, but together find ourselves caught and held by its gracious warmth as one lingers before a winter's fire, and go out with one or two haunting memories into a loyalty both reaffirmed and reassumed. With such a purpose my treatment of the subject which I have listed cannot be full. The points simply represent the points of our compass. We shall make some excursion toward them, loitering by the road if we like for a sudden, distant view, or for a wild flower at our feet.

"I Believe in God."

I want to begin with the most stupendous statement that has ever been made by man: "I believe in God."

You will not find that on the lips of Jesus anywhere. He had no need to say it. It was written across his life. It was the atmosphere in which he lived and moved and had his being. Men found themselves instinctively putting it into words as they watched him. It still surges almost unbidden to our lips as we come before his presence. "I believe in God the Father Almighty." It is the majestic prelude of our ancient creed. To Jesus it was the supreme adventure.

I have often thought it a mystery that an age like ours could make such a pronouncement so calmly. To me that is one of the most pathetic things about our Christianity. We indulge in the most audacious assertions, and aren't at all disturbed by them. We take the wildest leaps of faith, and sit still mentally through the whole process. We run out on the boldest kind of an adventure into the infinite, and treat what we bring back as though we had found it in a corner.

That is why some of us think that religion is dull. I knew of one man who said that God wasn't interesting. There is no idea in the universe so staggering as the idea that Jesus had of God. The human mind cannot conceive of anything quite so sensational as that is. Human lips cannot frame a word that involves such appalling issues. And he called it colorless! Perhaps it is, colorless as life and death and immortality!

I say, it is a mystery to me that we treat it so. We here in America especially are sensation-mongers. Most of us spend a good deal of our time going around hoping (as we vividly put it) to get a kick out of something. The things that really count are the things that give us a thrill. After a while, when we have run through all the normal thrills we have heard of, we begin trying our hands at those that are abnormal,—no matter what it is as long as it raises gooseflesh! It must do that. And here we are dully repeating a half dozen sentences that are anywhere from twelve to nineteen centuries old, and have served in their day for lighthouses, and battle-cries, and dynamite to turn over empires and civilizations! It is a topsy-turvy order of life when people can get a kick out of a motion picture or a football game or a murder trial, and then proclaim that they believe in God with the air of a man who says, "I believe it's warmer today!"

"I believe in God the Father Almighty." Martyrs spilt their blood for that. Rome crumbled up beneath it. Chaos organized around it into culture. Literature and art, science and architecture flowered from it. The Crusades tramped out on it. Every revolution for twenty centuries has burst from it like the flame from a volcano. Men, alas! have tortured and massacred one another in their zeal for it. But then, too, in the spirit of it treaties have been made, and enemies have sat down together under its brooding shadow hand in hand. Yes, of all dull things Christianity is the dullest, and its God!

I wonder if we could learn a lesson in appreciation this morning? Let us ask and answer if we can at least two questions to begin with: How did such a belief as this in a Father God ever come about, and what in reality is it?

Whence This Belief?

One thing is certain: it did not suddenly spring into existence somewhere along the road of human life, like the theory of evolution or the notion that the world is round.

You cannot write the story of the race without writing the story of its belief in some kind of god or group of gods. The people that think it can be dispensed with as easily as we discard a proposition that was advanced day before yesterday have a good deal to learn. When you are dealing with religion as it centers itself in deity you are dealing with something that as far as we know is inseparable from life itself. If it ever had any purely earthly origin, anthropologists and antiquarians know nothing about it. When they first meet men, men already have it.

The account in Genesis says that the first of our kind knew God, and that those who came after lost the knowledge. It is quite possible. Science says that the faith grew, and from imperfect beginnings. Folk simply could not understand the world without guessing at some great control,—and that is not bad science for those prehistoric ancestors of ours. It is in the best scientific manner to guess at explanations, and then try out the guess.

"I believe in God." It doesn't matter so much how that got here, does it? Something like it has been here just about as long as conscious thought, and it is well to remind ourselves of that now and then. Religion is not exactly an upstart in the human soul. And it cannot be outlawed by upstarts in human life. The history of it is precisely what we should expect if religion were true, and the God of it an earnest God, revealing himself to his children step by step up the ascending scale.

That revelation reached its pinnacle in Jesus Christ. Shall we see for a moment what he did to our thought?

In all religions from time immemorial men have begun their thinking about God from the point of view of his power. They have laid that down as a fundamental, almost instinctive, concept. In it for centuries on end they lost sight entirely of his willingness to succor them. They made the simple, unsupported, unjustified, but almost universal assumption that God could: whether he would or not was another question.

There never has been a more pernicious, more soul-destroying heresy than that. I want to knock it clean out of your minds. I want to do it as deliberately and as thoroughly as possible. As long as you continue to hold it, Christianity is a sealed book to you. The moment you throw it into the discard where it belongs, that moment you will catch, as perhaps you have never caught before, the deep significance of life, and this Redeemer of it.

Power.

Recall for a moment the terms of this dismal tragic story! Here are the first records that humanity has left for us to judge it by, and we read of divine, unknown agencies in the world, and of what they can do. Some of them dwell in the trees, some in the brooks, some in the earth, some in the storm: but wherever you find them, they are equipped with overwhelming resources. You are helpless before them, unless—and may God forgive that ghastly unless!—unless somehow you can win your way into their good graces. It was common sense. It was disastrous common sense. And it stuck!

As time passed, out of these multitudinous deities, presiding over every imaginable function, developed the idea of the tribal god. He lorded it over the rest. He was more able than any of them. He could put the gods of other tribes to flight. If he couldn't, they would change him for one that could. Your task was to win his favor. The pathos of it! You had to worship him: he liked the smell of incense. He liked the taste of blood: you had to sacrifice. Sometimes you had to sacrifice your children. You had to dance, and shout, and weep. You had to sear your flesh with whips, and cut it with knives. You had to fast. You must never touch this, you must forever do that. It was what he liked,—and maybe he would smile and grant your prayer! Oh, religion has written black chapters, black as insanity!

Then came the Jews. They must have been more capable of receiving a revelation than anyone else, for by every test of conscience they got farther. Their one God was the God of heaven and earth, and there

should be no other gods before him. He divided the sea with his power, and set fast the mountains. It wasn't a potent God that was theirs: it was an omnipotent God. And like an evil bolt of lightning fell the swift conclusion: He could, but would he? What they did they must do to please him, lest by any chance he should turn away his face from them, and they should be troubled. "Thou shalt love the Lord thy God," said Jehovah, and they changed it into a rigmarole for currying his favor. "I will have obedience, and not sacrifice," said the Voice, and they made phylacteries for their foreheads and arms, and fringes for their robes. God was infinitely able,—there was no doubt of that; by reason of their worship, if all its details were strictly carried out, perhaps they might make him willing!

That was two thousand years ago. How successful have we been in getting away from it? Analyze the worship of the Christian religion as you know it, past and present, and tell me what motive you find back of it! Count the multitudes that have joined in such services as you attend on Sunday mornings with the silent hope deep in their souls that what they were doing might win for them a little more of God's good will!

In the great fellowship of the early church that purpose for ages stood in the forefront of the average man's understanding and practice. Almsgiving, votive-offerings, penance, pilgrimage, what were they in most cases but pathetic gestures for divine patronage? And I am not sure that the church of today offers any profound contrast. Many of us still think that hymns and prayers and gifts achieve some closer attention to us on the part of the Eternal, and dispose his heart and mind graciously to look upon us and help us.

The heathen's confidence was the Jew's confidence: it is the Christian's confidence, "God can." The heathen's doubt was the Jew's doubt: it is the Christian's doubt, "But will he?" And that has been one of the tragedies of religion. The God conceived of as power is not the God of Jesus. Possibly it is Allah. Perhaps it is Thor, holding the lightning as a hammer in his hand. It may be Mithra, or Zeus. It is not Jesus' God. The solitary thing that he had to impart was not what God could do, no, nor would do, nor had done: it was what God is like!

What God Is Like.

And he indulged in no description. He simply lived among men as God would live among them. The things he said and did after his friends had thought about them for a while seemed like the things God would have said and done. They had had a good bit of trouble with their imaginations before. Now they had seen something that more than satisfied every vague half-guess they had made at the truth behind the universe. God and Jesus Christ were one. It was the least they could say, and the most.

That experience of theirs is worth dwelling on not only because it is a fact in history, but because you and I can duplicate it whenever we wish. You can today find God in Christ. Vividly, insistently, with complete satisfaction, you can find God.

To me that is a mystery, but it is the truth. It is strange enough that in the human lineaments of a first century Nazarene I should find one before whom my whole soul can bow down and be satisfied to worship there, knowing that when it is on its knees and in that presence it is at its highest and its best, and wanting to go no farther. Without any attempt at all to explain it, there it is. It is a fact, as yesterday is a fact. We can find in him and through him all the God we want. Nothing less than that! All that we know of God,—I do not say that we have learned it from him,—I say that we have seen it in him. And when I celebrate the day of his birth I celebrate the day when God made himself so manifest that men have never been able to get away from him since.

And we can still find in him, as the apostles found, a certain kind of God. Nobody knew how far God would go until Jesus came. What unspeakable gain it was when the world found that out,—that God would go through hell to find and cleanse a living soul if only it would lift up its head and claim its sonship with him! And Jesus—I do not say he taught men that,—he showed men that in himself. He brought them up out of their trembling past with one word ringing in their hearts, and the radiance from that word shone in his face. You know what the word was!

You see, then, what should have become by this time of these ancient thoughts which men had of God,—that he could, but so often would not; that he was angry, quick to punish, difficult of access. Nothing can be allowed to take precedence in our minds of his love,—not his power, not even his will and the revelation of it.

If Jesus Christ means anything at all he means that the one thing God is, and can always be counted on to be, first, last, and all the time, is willing to help, eternally willing,—willing before we ever begin to worship him, willing when the prayer hasn't even formed itself in our thought. Don't you see that if he means anything at all he means that every moment we spend trying to secure God's favor is wasted, utterly wasted,—because whatever may be the nature of the struggle before us we can begin with God's favor, we have it already, we have had it from eternity, we can start there?

To drive home his point he told the story of a woman who had lost a coin,—an unfeeling thing that could only lie where it had fallen; but it lay on her heart, and she found it. He told of a shepherd who had lost a sheep,—a thoughtless sheep that could never find its way back; but it bore on the shepherd's heart, and he found it. He told of a father who had lost his son,—and how when that son was yet afar off the father ran and threw his arms around the dusty, stumbling form: for he had been waiting and watching the road.

What did it all mean,—what did the coming of Christ mean, his life, his death,—if it didn't mean that the one postulate we can make, the one factor we can take for granted, is the love of God? To me nothing is sadder than the realization that there are scores of men and women, thousands of them all around me, calling themselves Christians, who haven't yet got hold of the fact that God is waiting and watching the road. Talk about love! God's love is an anguish if there is anything at all in the face and word and bearing of that Galilean.

But let us turn now for a moment to the greatest difficulty that stands in the way of our believing in such a God!

When he doesn't help it is because we have made it impossible for him. It is our will, not his will, that you and I ought to be calling into question with all the earnestness of which we are capable. Have you never noticed that that is where Christ lays all the emphasis? The long line of humanity comes up before him with its mistaken prayer, "If thou wilt . . . .," and he returns its own words upon it for an answer, "Be it unto thee even as THOU wilt!" The impotent man lies at the pool of Bethesda, and the Saviour digs down deep into his soul with a question, "Wilt thou—wilt thou be made whole?" Over the city he weeps, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children—how often would I—and ye would not!" So is the responsibility thrown where it belongs. The thing for you and me to inquire about is God's ability, because we condition it. It isn't his willingness that is limited: it is his power. And we limit it! Can God help—a soul like yours? That is the only uncertainty there is.

God's Love in Nature.

There are times when nature seems unspeakably cruel. The soul that goes out seeking a God of love comes face to face with the awful reality of life's anguish.

Somewhere in New York City was a two-room apartment in which lived a deserted wife and a young girl. The doctors had told the mother she couldn't live much longer. The child was to be taken to the Orphan's Home "when the end came." They had no money, and they had no friends. But they wanted to spend Thanksgiving Day together. It was their last. "Thou shalt love the Lord thy God." Why should they?

Down in a janitor's apartment there was a worn and broken woman who for ten years had been bending under the burden of two helpless children, both of them imbeciles, one of them unable to move. "Thou shalt love the Lord thy God." Why?

There was a widow with two little girls, one of them a cripple. The money went trying to find a kidnapped child. One of the others died; after that her husband. At last one day a fire destroyed the little home. "Thou shalt love the Lord thy God." In the name of mercy, why should they?

When once you have stated a problem

like that,—and I think it is fairly before us now,—you don't feel as though you wanted to talk much. It is like babbling on when sincere minds would rather wish to be silent. The world cries, "Where is now your God?"—and for a moment our mouths are stopped. Nobody can say that these brutal and desperate facts have little weight. If they ever become personal facts in your life, you'll find out what weight they have! I am not going to philosophize about them. The solution that means most to me is a good deal warmer than any the philosophers can give you.

I can never be quite sure of God's love until I realize that somehow something has gone wrong with the object of it. That certainly was the Master's mind. The love of God had been foiled. This world would never have been what it is, such a "strange place in which to believe," if that love had been allowed to work itself out unhindered to some kind of complete expression. When Jesus looked out on the world and its scheme of suffering, decay and death, he was as profoundly aware that "an enemy hath done this" as was that husbandman who saw the tares growing in the field where he had planted only wheat. Life as we know it is not life fresh from the hand of God: it is life scarred all over with the marks of human rebellion. "The kind of world it is" is no argument that God doesn't love it. The gospel is that he loves it in spite of the kind of world it is,—loves it for what his love can make out of it,—loves it enough to give himself for it, to come into its pain, most of which without any doubt is flatly "contrary to his will,"—to come into that pain and share it!

Here is the crux of it all: If there is any rescue for our faith as it stands gazing at the spectacle of a tortured world it must be in the passion of a God who suffers too. And that is the God revealed to us in Jesus Christ. "God so loved the world that he gave his only begotten Son." The confidence I have in his love stands or falls with that. You can bring no accusation against the Father who makes himself subject to his children's anguish in order that by his triumph they may be made partakers of his peace, and by his companionship come to their crown. In the deepest agony that life can know, to quote the words of Dora Greenwell, you are "met from the eyes and brows of One who was indeed acquainted with grief, by a look of solemn recognition such as may pass between friends who have endured between them some strange and sacred sorrow and are through it united in a bond that cannot be broken."

If the cross means anything it means an aching heart filled full of an indescribable anguish for you and for me and the rest of us,—a heart torn twice for every rent that's in my own,—willing to be poor as I am poor,—tortured and crucified. Over against all the cruelty and indifference of nature I have simply got me a greater notion of the love of God. I know the work it has to do, the rough places it has to make smooth, the tears it has to wipe away so that they shall never be remembered any more for the joy, —the tears of men who toss and clench their hands and grind their teeth, and the day is like the night, and the night the day, all just one red and lurid pounding, until, dear God, how they pray for death! I know in Christ Jesus what a love it takes to cover that.

"Just twelve months ago," said one friend to another, "I dug a deep grave." How many of you here know how deep graves are? How deep must the love be that can still put underneath its everlasting arms? And how long, to be as long as the longest road, the longest day, the longest night, as long as life, as long as eternity? I think I know in Christ Jesus! "They came to a place called Golgotha. And it was the third hour, and they crucified him. God so loved the world."

There comes a day when we lose ourselves before the face of Christ in the vision, the dream, the guess, which shows itself there, the vision, the dream, the guess of God's love, deep enough to hide the sorrow in. And there are those of us who can bear witness that our courage has not been betrayed. That, I think, is the point. The proof of this faith of ours is by way of no argument. The proof of it is by way of pursuing that "supreme adventure of Jesus, the adventure called God." Down the way with him faith comes, and it doesn't fall short of knowledge. "I believe in God the Father Almighty." Knowing Christ as I do, I will not drop out of my soul that majestic, audacious confession!

A Daring Belief.

There is but one thing more that I should think of: what kind of life it is to which that faith commits me.

I have never been able to understand how anybody could get the notion that the daring thing is unbelief. There are such people. They assume for some unknown reason that it is brave and courageous to step forth with uplifted chin in a world that is supposed to be godless. They will not comfort themselves with the thought that there is any great purpose in it all. They will not take for granted any power that is not their own, any providence that is not of their making. They will be alone to carve out their destiny, and at the end, with no hope of anything beyond, they will lay down their tools. Their heads may be bloody, but they will be unbent!

And they call that an adventure! To build, each with his own plans and hampered by no architect! To steer, each his own way and confused by no compass! To toil, each at his own bench and hindered by no purpose! How can a man imagine that life could be more exciting in a world where the only forces are impersonal,—more exciting than in a world where God is slowly working out an eternal design? Does this personal factor in the universe make for dullness?

Would your own home be more interesting if there were no personal factors in it to shape its destiny but yourself? It is the nameless folk who take the name of this God on their lips and shrine it in their hearts, they are the lofty spirits that are daring and courageous. Like the Master they dare an evil world for the sake of a good God. They wager their lives on love in the midst of hate. They stake their souls on the triumph of righteousness in an order where there are great areas that will have nothing at all to do with righteousness.

"I believe in God the Father Almighty,"—in him who is himself the great adventurer, trusting his all to his comrades in the world, risking his whole creation on the capacities and the allegiance of his children.

"I believe." Ah, my friends, if I read the Master's mind and life aright there are tasks for such souls! There is war for the comrades of that God to stamp out, and his face is set with theirs. There are conquests to be made until all knowledge shall become the servant of love, and no truth shall spring out of the earth but it shall be met by a righteousness that looks down from heaven. There is a kingdom to be brought in, and a self to be lost so that in all fulness and beauty it may be found again.

"I believe,"—it is the call of a bugle to the race! The line forms,—the flash of a pistol,—God speed you—toward the mark—against all ungodliness—for the prize of that high calling which is in Christ Jesus!

PERSONALIA.

Dr. John R. Mott, secretary of the National Council of American Y. M. C. A.'s and of the World Student Christian Federation, has resigned his official connection with these organizations in order to devote himself to the International Missionary Council and the program it adopted at the Jerusalem conference. His resignation is to become effective the first of October.

Dr. Mott has been connected with the Y since his graduation from Cornell University in 1888. Most of his time has been given primarily to work among college students, and of late years to various forms of foreign activity, so that he is thoroughly familiar with the field to which he now proposes to devote his time and strength. His services in the expansion of the Y to its present large and useful dimensions is inestimable.

Dr. and Mrs. Milton S. Rees of Rochester, N. Y., begin their sixth campaign in Altoona, Pa., on September 30. On October 21 they begin their 19th campaign in Dorchester, Boston.

Writing from Savona, N. Y., Dr. Rees says:

"You would be greatly interested in the Tent Country-Wide Campaign we are now conducting here, in which there is a great interest, large numbers attending. It is the best method we have ever found to interest the splendid country people. A group of prominent laymen have become so much interested as to purchase a large, fine tent to be used exclusively for this purpose hereafter during the summer months on the Corning District of the Genesee Conference of the Methodist Episcopal Church."

Life and Letters of Paul.

September 2, 1928.

Paul in Thessalonica and Berea.

Acts 17. 1-15.

Ill treatment at Philippi did not turn back Paul. His strategy in pushing his missionary campaign into new territory at this time seems to have been—to head for large towns where there was a synagogue, to approach Jews first of all with the gospel, to attend the synagogue on the sabbath day, to base his testimony on the Scriptures. In other words, he followed the line of largest promise in order to gain a foothold.

Today's lesson is a flashlight upon his message and methods in two towns in Greece, with the results attained.

Biblical preaching.

At Thessalonica (modern Saloniki) Paul reasoned (argued) with the Jews out of the Scriptures, explaining and quoting passages (2, 3). His line of reasoning was: (1) According to prophecy, Messiah must suffer and rise again from the dead; (2) Jesus of Nazareth fulfilled the Messianic conditions; (3) therefore Jesus of Nazareth is Messiah.

Do not miss the importance of Paul's testimony here! Paul was one of the best educated and keenest minds in Jewry. He lived through the events he discussed. His Jewish hearers would also be familiar with the facts of history. And Paul identified the historic person Jesus of Nazareth with Messiah, and so far as we know the Jews did not deny the facts or confute his arguments.

"The revelation of Paul's method in Thessalonica is that the true understanding of the O. T. Scriptures must issue in proof of the Messiahship of Jesus" (G. Campbell Morgan).

At Berea the attitude of the Jews was unusually favorable, in that they readily (eagerly) received Paul's testimony, and searched the Scriptures daily to check up on Paul. By this open-minded, systematic, definite study they become model Bible students, and have had millions of descendants in the "Berean Bands."

Those first converts to Christianity, then, were by no means credulous, but examined the proofs and facts. They had just as keen minds as men and women in non-Christian lands today.

Its results.

At Thessalonica first impressions were favorable. Some Jews believed, and many Greeks, both men and women. We shall meet some of them later (19. 29; 20. 4). Scholars think Paul must have spent several months there, supporting himself by his trade (1 Thessalonians 2. 9). A church grew out of it.

So successful was he that the orthodox Jews were moved with zeal against him, so they engineered a riot by the riff-raff, and preferred charges that were not true, and yet were true. Much can be learned of the Thessalonian converts by reading the two epistles addressed to them later.

At Berea the studious search of the Scriptures persuaded many Jews that Paul was right. Many Greeks also became Christians.

What would be our estimate of a city today if, when revival meetings were held there and a number of people converted to Christ, it was possible for opponents to gather a crowd of roughnecks and loafers and start a riot? Do the forces of righteousness or of the underworld rule in your city?

Does Christianity make a good or a bad citizen today?

Golden Text—The opening of thy words giveth light! Psalm 119. 130.

September 9, 1928.

Paul in Athens and Corinth.

Acts 18. 1-11; 1 Timothy 2. 3-7.

Paul made an apparent failure at Athens, but he was to be more successful at Corinth. The church at Corinth was to be his greatest success hitherto. He not only established it, but he spent 18 months building it up.

Eighteen months at Corinth.

For the first time we have details telling how Paul got settled in a town, how he found a boarding place, and supported himself by working at his trade during the week, while "reasoning" (that is, arguing and discussing) in the synagogue every sabbath. After Silas and Timothy arrived with the gift from Thessalonica Paul was able to give all his time and strength to evangelizing and teaching, confining himself at first to the Jews (5, 6), but presently going to the Gentiles (7, 8).

Verses 9, 10 seem to imply that Paul feared further hostility, but the Lord knew the city better than he did. He had now gone beyond the geographical limits of the vision at Troas (16. 9), but this vision assured him that he was in God's path, and Christ was with him.

The beginning of the New Testament.

The report Silas and Timothy brought Paul of conditions in the Macedonian churches, and the gift of money they brought him, cheered Paul so much after the hard

luck he had had ever since landing in Europe that he sat down immediately and wrote a letter which we know as the First Epistle to the Thessalonians. See 1 Thessalonians 3.6: "But when Timothy reached me A MOMENT AGO on his return from you, ..." (Moffatt), or as otherwise translated, "JUST A MINUTE AGO."

Christ had died and risen about twenty years before this, but none of the New Testament books had as yet been composed. ☞ This was the beginning of the New Testament writings, about A. D. 51-2.

First Thessalonians was soon followed by Second Thessalonians. Romans was also written from Corinth, but some years later.

What kind of people the church members at Corinth had been is seen in 1 Corinthians 6.9-11. What power the gospel had in that heathen cesspool! It has the same power still.

If God had "much people" in that wicked heathen city of Corinth what can we say of Tokyo, Peking, Calcutta, and thousands of heathen cities the world over that have not yet been evangelized? What hope and inspiration are here for a Christian worker in a great city given over to corruption!

Golden Text—For I determined to know nothing among you save Jesus Christ, and him crucified. 1 Corinthians 2.2.

September 16, 1928.

Paul Writes to His Friends in Corinth.

1 Corinthians 1.10-13; 3.5-11, 21-23.

This first letter of Paul to the church at Corinth seems to be in answer to an inquiry he received (7.1) while he was at Ephesus some five or six years after he had founded the church. Of the several practical questions he deals with in the epistle the first forms the theme of today's lesson.

The church was apparently split into cliques or factions. Was it the beginning of sectarianism? Notice the recurrence of the names of Paul himself, Apollos and Cephas (Peter) in the passages selected by the lesson committee. Some members aligned themselves as followers of Paul, grateful to him as founder of the church. Others under the name of Apollos, an eloquent preacher who had visited Corinth. Those who sheltered under Peter may have been Jews who recognized the primacy or the Jewish character of this apostle. Paul's effort is to expose the evil of such cliques, and to induce them to center their whole loyalty on Christ and God. Greeks were inclined to argue and criticize.

Unity in thought and testimony, 1.,10-13.

The epistle opens on a high plane, setting forth the believer's standing in grace and his future prospects. Paul thanks God for those believers at Corinth (1-9). Then he broaches the matter of cliques among them.

Notice his kindly, tactful approach! He addresses them as brethren, he beseeches them by the name of our Lord. All along Christ Jesus dominates Paul's thoughts and words.

His request is twofold: that they may have one voice in the face of the pagan world by which they are surrounded, and one mind and judgment in Christ Jesus (10). Their differences, then, were mental, matters of opinion and judgment. A divided voice would weaken their testimony. The underlying cause of their contentiousness was unspirituality (3.3, 4).

The evil and folly of exalting human leaders and authorities is that thereby they divide and dishonor Christ, and place human leaders in a false position (13). Christ crucified is the unifying center. He belongs to the whole, not to a part of the Christian church. No man can aspire to Christ's level of crucifixion. The name of Paul (13) must not be thought of in opposition to or comparison with the name of our Lord Jesus Christ (10). Christ unifies, leaders and creeds divide. Unity does not depend on head knowledge, but on a common life.

Unity in work, 3.5-11.

Paul now makes another point. What are human leaders anyway but servants of the Lord (not heads of parties,) through whom they came to believe, absolutely dependent on God for their success?

He uses two figures of speech, one from agriculture, the other from building. You believers are God's farm to be planted and cultivated, God's house to be built from foundation up. Both figures show the necessary and complementary coöperation of many workers. In spite of the diversity of operations the workers are one in the relation of their labors to the whole job.

Notice how often in these verses the name God occurs, implying that he is all! Men are only his agents. So factions based on human leadership are again exposed as wrong and futile. The secret of unity in work is God.

No boasting in men, 3.21-23.

Once again Paul punctures this idea of boasting in human leaders. Instead of believers belonging to this or that leader, all the leaders belong to every believer! Not only so, but Paul dilates further on the believer's possessions, culminating in Christ and God. What folly to hive off under any one man's name when such a glorious inclusive unity, such incredible wealth, is ours! Sectarianism robs believers of this full heritage in Christ.

To what extent are denominational divisions in the church today due to this same spirit of personal following of great spiritual leaders of the past, each one standing for certain distinctive beliefs and practices? Will Paul's remedy apply?

Golden Text—Behold how good and

pleasant it is for brethren to dwell together in unity! Psalm 133. 1.

September 23, 1928.

The Christian Basis of Total Abstinence.

1 Corinthians 8.

Said basis is in verse 13, where Paul registers his solemn resolve never to eat flesh if thereby he makes a Christian brother to stumble and perish.

The immediate issue was not over the eating of any flesh, but of flesh that was part of a sacrifice offered to idols. The custom was for only a small portion of the dedicated animal to be burnt on the altar, the rest being divided between the priest and the offerer: when it might be used by them as food, or sold in the markets. The question arose:

Is a Christian convert free to eat such flesh, regardless?

Theoretically—yes, 1-6.

We know, says Paul, that there are no such realities as gods,—only one God, and Jesus Christ the Lord,—hence idols are nothing, so flesh offered to idols is not affected one way or the other. Knowledge thus establishes a believer's personal liberty.

"Knowledge" and "know" keep recurring in these verses, indeed to the end of the chapter: underline them! But knowledge without love is futile, says Paul. No man has perfect knowledge. Love is the true principle underlying action.

Conscientiously—NO! 7-12.

But for the Christian there are other considerations, there are other people. The question is not merely academic.

Not every convert has this liberating knowledge about gods and idols. Some have not yet escaped the superstitions of idol worship. Suppose they see you eating at a feast in an idol's temple, their own conscientious scruples are weakened and they proceed to eat, thus falling back into this form of idol worship.

What, then, has been the result of your exercise of knowledge and freedom? You have caused a brother Christian, for whom Christ died, to commit sin; and in so doing you yourself have sinned against Christ.

Wherefore, resolves Paul, I will forego my personal liberty, and make a pledge of total abstinence, rather than make my brother to sin. Brotherly love, not knowledge, wins. Acting under the impulse of love he will sacrifice his known rights.

Paul's principle is social as well as individual. One's example in the matter of liquor-drinking, theater-going, gambling, and other things in the borderland of questionable practices, may have evil results in the lives of others. It is not enough for a Christian to consider whether a thing is right or wrong in itself. Will his example lead others to stumble and sin? For love of Christ a Christian may exercise his personal liberty to abstain from such things.

Golden Text—Let no man seek his own, but each his neighbor's good! 1 Corinthians 10. 24.

September 30, 1928.

Review: Paul the Missionary.

Every student of missions makes a close examination of Paul's career, for his experiences were not personal merely. So it is well to ask, by way of review, What was his commission? What were his methods? More important, what were his motives and controlling principles? What was his supreme message? (Salvation through faith in Jesus Christ.)

What special qualifications of birth, citizenship, education, religious experience, singled him out as the best man of his age to be the apostle to the Gentiles? What personal qualities of zeal, courage, leadership, did he possess? What later characteristics have the lessons revealed?

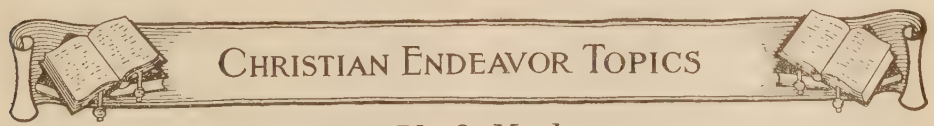
What companions and others are named in the lessons?

What divine calls and guidance did he enjoy?

Why did he choose cities to work in?

Use the map! Have the scholars locate all the places named in Paul's life thus far, and trace his two missionary journeys! What is the religious status of those lands today?

Golden Text—Christ liveth in me! Galatians 2. 20.



Mrs. Ida Q. Moulton.

Will the Golden Rule Work in Business and Industry?

Philippians 4. 8, 9. September 2.

A group of theological students was asked one day: "Is there any one among your teachers who is now what you would like to become?"

The group admitted that there were possibly two out of a dozen.

This suggests a question which, settled conscientiously by a Christian, would settle

the working of the Golden Rule in business and industry, namely, Am I as a Christian business man what I want others to become?

The Golden Rule demands a definite attitude on our part which every one can see.

* * * * *

Queen Elizabeth asked a rich English merchant to go on a mission for the crown. The merchant remonstrated, saying a long absence would be fatal to his business.

"You take care of my business," said the queen, "and I will take care of yours."

When he returned he found his business had greatly increased in volume, and he was richer than when he left.

Seek first the kingdom of God, and his righteousness! Do business for Christ's kingdom, and he'll do business for your little world! Should losses come he will see that they are ultimate gain.

* * * * *

Beginning on June 10 (1928) the historic Wayside Inn in Sudbury, Mass., which has been a Mecca for hundreds of Sunday motorists, was closed by its owner in order to let the 40 employees of the Inn have their Sundays to themselves. The grounds, however, are left open to visitors.

This is one way, and a much needed way, to apply the Golden Rule.

* * * * *

"If you were toiling like a slave 12 hours a day for seven days a week shoveling coal into the roaring furnaces of an ocean liner, for which you received the munificent salary of $5 a week and board; and if the steamship company for which you worked paid 60% dividends, the profits being nearly six millions annually, do you think you would have much confidence in the professions of the officers of the company who called themselves Christians, especially if they knew you had a family to support on such a small pittance, to say nothing of laying by for a rainy day?"

It is useless to pray in the church or synagogue on Sunday if we prey on others the rest of the week in our business relations.

How May Everyone Become Truly Educated?

Proverbs 4. 1-13. September 9.

It has been stated on good authority that there are more than ten thousand college men in New York alone who are down and out, and perhaps the average isn't less in any large city. This proves that education alone is no safeguard, that it is not mere knowledge or information or an accumulation of facts that counts. It is wisdom which is the principal thing. Only a few may be gifted, but the dullest may get wisdom.

* * * * *

President Coolidge recently said:

"For our chartered institutions of learning to turn back to the material and to neglect the spiritual would be treason not only to the cause for which they were founded, but to man and to God, and because also as thinking beings we must recognize that there is a unity and an end to all truth . . . . Therefore we pay great tribute to education because through it we epitomize and carry on the experience of the race in its age-long search for truth, which is directly associated with religion."

* * * * *

When some one asked Stevenson how he knew so well the feeling of extreme fatigue which he described in his hero in "Kidnapped" he replied laughingly:

"I've been that way myself."

It is often said that we learn to live by living, and experience is a good teacher. Jesus said, "We speak that we do know, and testify that we have seen." Experience qualifies, but not that alone. "We must learn to listen to the experience of others, and build on foundations already laid."

* * * * *

The cultivation of a democratic spirit is a great inspiration and aid to education.

The grandson of an eminent American statesman enrolled in one of our large private schools said to his mother:

"I never before saw a place like this. They do not ask you, Who is your grandfather, or what is your father worth? They say, Who are you? What do you know, and what can you do?"

The Service of Science to Human Life.

Psalm 8. September 16.

S—ir Patrick Manson discovered that the mosquito was the carrier of the malaria parasite, and thus spread disease: which discovery has greatly aided the conquest of malaria.

E—nduring hardness as a good soldier might be a fitting epitaph for those who allow themselves to be inoculated with poisons that they may watch the effects, and perchance find a remedy.

R—ising from imperfect knowledge of created things to a knowledge of the creator is the true aim of science. To know God is to serve humanity.

V—antage ground gained by one discovery or invention leads to another.

I—t is recorded in a fable that Saturn of old had many children, but devoured them as soon as they were born. Such is the fate of so called scientific theories unless they are grounded upon divine revelation.

C—hemists following disease to its miasmatic lair, philosophers defining the hidden impulses of the human heart, astronomers charting the skies, all these

have made the way of mankind happier and safer.

E—dison's discoveries and inventions have turned the world upside down, and humanity is bowing in gratitude that this turning process is still going on.

S—ending the voice around the world by radio in a few seconds of time was counted something impossible a few generations ago.

C—ivilization's advancement depends largely upon its twin servants, science and invention.

I—n Voltaire's day man did not know what miracle he would next have to throw away. In our day man does not know what miracle he will next have to swallow.—G. K. Chesterton.

E—very comfort, necessity and pleasure of modern life "is shot through and through with the results of science."

N—ature and the Bible reveal that this is a universe, that is, one universal creation for all mankind.—R. P. Anderson.

C—hristianity possesses the truth, and truth possesses the Christian scientist.

E—xercising our dominion over matter through discoveries and inventions for the benefit of mankind is science in the highest sense.

How Missionary Interest Broadens Our Knowledge.

Acts 14. 19-28. September 23.

A New York millionaire who became greatly interested in the Laymen's Missionary Movement said after he joined it:

"Six weeks ago I was a cigarette-smoking, champagne-drinking Christian. Now I have been out six nights speaking for missions."

He caught a vision of the world's need, and gave himself.

As some one has said: "The great trouble with most Christians is that they do not give themselves to the great enterprises of the gospel."

* * * * *

A woman in a small New England village had no money to give for a special missionary object her church had taken up on a lonely island in the Pacific, but she sold the eggs her hens laid on Sundays and gave the sum received to the cause. She hunted up the island in geography and history books, and sent to the denomination looking after the work on that island for information. Then she wrote to the missionaries there. In a few years she knew many facts about the natives where her egg money was going that had escaped the notice of the Board representatives. And now she has two children teaching in the mission schools of that island.

An old gentleman who had traveled widely, but not much from beaten tracks, was one day with a party of Americans in the home of a missionary in Algiers. The next day he said:

"I am perfectly frank to say that I have not been interested in foreign missions, but from now on I shall help them to the limit of my ability because of what I have seen in a mission compound."

Another tourist said he had learned more about the people, customs and prejudices in India in one week in the home of a missionary than he had from six months' travel in that land.

Were these men any blinder than some of us?

* * * * *

Henry M. Stanley testified in the highest terms how his explorations were enriched and broadened as he traveled with David Livingstone, who gave him eyes to see, and a heart to feel, and a way to approach and understand the African that was of incalculable aid in his explorations. Missionaries are good traveling companions. They know much that none but a missionary would think worthwhile.

Goals for Our Society.

Galatians 5. 22-26; 6. 11. September 30.

An old man who was assigned the menial task of mixing mortar for the erection of a beautiful church building said:

"Every morning on my way to work I stop for a minute and look at the picture of the building as it will be when it is finished, which hangs in the window of the contractor's office, then I pass on with the thought of doing my best in the creation of the building."

"Do not daintily pick and choose your work!" said Wayland Hoyt. "Do not say, 'Somebody else can do the inconspicuous and distasteful service'! Seize it yourself, get a definite and high ideal, and for Christ's sake turn the drudgery into delight!"

Such is Christian Endeavor in its highest meaning.

* * * * *

Harriet Martineau said to a Christian man: "I do not believe in immortality, but if I did, as you profess to do, I should live a far better life than you appear to live. I do not believe I should ever be troubled with a fear, or worried with an earthly burden. I should strive more earnestly, and bear more patiently. I think life would be all sunlight and joy if I believed that all things will be made right in another world."

As the world has watched us translating the Christian Endeavor pledge into deeds, think you that any one ever thought of it and our relation to it as this lady thought of immortality and its relation to the Christian life?

One has well said: "The majority of church members when the Christian Endeavor Society came into existence felt no responsibility for the purposes of the church, but this society trained up leaders not to support a church club, but to build up the kingdom."

What is your goal, and how is it affecting your society?

* * * * *

"He stopped running to wish," is an epitaph given by a newspaper wit for a has-been. Wishing means a stand-still, and by itself ends all hope of progress. Yet how often wishes are upon the lips of Endeavorers!

"I wish we could have more interesting prayer meetings," says one.

"I wish our society could give more for missions," says another.

"I wish our society could do something for the community," says a third, and so on indefinitely.

Would you like to know what to do with your wishes? Slip the runners of will and action under them, give them a start with prayer, and a highway to any goal is clear and easy sledding!

Learn a Text a Day.

September, 1928.

SATURDAY, 1st. *Come ye yourselves apart . . . . and rest a while! Mark 6. 31.*

Every servant of Jesus must often recruit his spiritual strength by sitting down at his Master's feet, in prayer, in meditation, in reading Christ's words and thinking about them. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. The act of sitting down quietly with our crucified Redeemer at his table of love has its signification.—Theodore L. Cuyler.

SUNDAY, 2nd. *They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them. Acts 17. 1, 2.*

Paul's piety was systematic, and his worship had grown into an unconscious habit. Some people go to church according to the weather, or their wardrobe. We ought to go according to the almanac and the clock. Habit eliminates hesitation and debate from life, and reduces it to regularity and certainty.—James H. Snowden.

MONDAY, 3rd. *And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will show to you today! Exodus 14. 13.*

Every man ought to give God some opportunity of coming into his life. There is a self-watchfulness which is little better than atheism. We are bound to do whatever lies in our power, but we should be spiritually instructed to discern the time when we should literally stand still and await the issues of providence.—Joseph Parker.

TUESDAY, 4th. *To me to live is Christ. Philippians 1. 21.*

How it must grieve him who, though he was rich, yet for our sakes became poor, to see us filling our minds with passing things, worthless things, while Christ is crowded away into some bare and paltry place in our lives!—R. E. Speer.

WEDNESDAY, 5th. *Pray without ceasing! 1 Thessalonians 5. 17.*

Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for sin!—John Bunyan.

THURSDAY, 6th. *Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed! John 20. 29.*

We are sometimes inclined to envy those early disciples. We think that if we had seen him and touched him and heard him speak peace to our souls, all our doubts and questionings would disappear forever. The Spirit of God can bear witness in your heart. "Blessed are they that have not seen, and yet have believed!"—D. L. Moody.

FRIDAY, 7th. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee! Isaiah 26. 3.*

Trust is the great antidote to care. It is by simple, quiet unswerving confidence that we cast our cares on anybody, and just so do we cast our cares on God.—George H. Morrison.

SATURDAY, 8th. *There I will meet with thee, and I will commune with thee. Exodus 25. 22.*

Christ is always ready for communion with a prepared heart.—J. Hudson Taylor.

SUNDAY, 9th. *I had not known sin but by the law: for I had not known coveting except the law had said, Thou shalt not covet! Romans 7. 7.*

Paul had run his finger down the Deca-

logue, but suddenly his finger stops. His eye is riveted by a command as if he had never seen it before, "Thou shalt not covet!" He had controlled all his outward actions, but how can he control the motions of his soul? But if the motions of his soul are sinful, how can he be without sin? If evil desire is sin, who in all the world is not a sinner? Paul's conscience at once becomes a live agony. His life has been blameless, but his heart, the fountain of his life, is a nest of dormant, latent sin.—D. M. Panton.

MONDAY, 10th. *The man out of whom the devils were departed besought him that he might be with him, but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee! Luke 8. 38, 39.*

The will of God does not call men away from the commonplaces of everyday life, but conditions their life in those commonplaces until the most commonplace thing flashes and gleams with the glory of the heavens.—G. Campbell Morgan.

TUESDAY, 11th. *If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness! 1 John 1. 9.*

Do not think of your feelings! Do not think of your faith! The faithfulness and justice of God are the only answer you can give to the suggestions of the devil or the fears of your own heart.—Charles Inwood.

WEDNESDAY, 12th. *Thy will be done, as in heaven, so on earth! Luke 11. 2.*

As we think of what this earth has now become, with all its sin and misery, with the great majority of the race without any knowledge of the true God and the remainder nominally Christians, yet for the greater part utterly indifferent to his claims and estranged from his holiness and love, we feel what a revolution, what a miracle is needed if the word is to be fulfilled, "As in heaven, so on earth."

And how is this ever to come true? Through the prayers of God's children. Our Lord teaches us to pray for it. Intercession is to be the great link between heaven and earth.—Andrew Murray.

THURSDAY, 13th. *He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Psalm 103. 10.*

Sin had filled us with a dread of God, made the thought of God a terror to us, and lo, he comes to us in Christ to bring a frightened world back to himself!—C. H. Spurgeon.

FRIDAY, 14th. *Remember Jesus Christ! 2 Timothy 2. 8 (R. V.).*

Here is a test as to whether or not the Holy Spirit is in our lives! Have our minds been full today of recollections of Jesus? If not, then the Holy Spirit has not been there doing his supreme work of revealing Jesus. The whole life of Christ's disciples is wrapped up in this remembrance of Jesus Christ.—Robert E. Speer.

SATURDAY, 15th. *Whosoever shall compel thee to go a mile, go with him twain! Matthew 5. 41.*

It is the extra mile that makes a Christian: the measured mile makes the Pharisee. —Samuel W. Chadwick.

SUNDAY, 16th. *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you! 2 Thessalonians 3. 1.*

The minister needs the prayer of his people. He has a right to it. He is in truth dependent on it. It is his task to train Christians for their work of intercession on behalf of the church and the world. He must begin with training them to pray for himself. He may have to begin still farther back, and learn to pray more for himself and for them. Let all intercessors who are seeking to enter more deeply into their blessed work give a larger place to the ministry, whether of their own church or of other churches! If Paul, after having preached for twenty years in the power of God, still needed the prayer of the church, how much more does the ministry in our day need it? —Andrew Murray.

MONDAY, 17th. *Serving God day and night. Acts 26. 7.*

My friends, all the singing about it in the world will not bring the coming of Christ a day nearer,—and there are no songs of the Christian church which so fill my heart with gladness and my eyes with tears as the songs of Christ's coming. But service will. —J. Stuart Holden.

TUESDAY, 18th. *Be careful for nothing, but . . . . let your requests be made known unto God! Philippians 4. 6.*

Oh, if religion can only rid us of this cursed habit of worry, what a blessing it will be! And Paul says it can. He is writing in the shadow of a prison. "Be anxious for nothing!" What a song to sing itself through prison bars!—James I. Vance.

WEDNESDAY, 19th. *Wait on the Lord, ... and let thine heart take courage! Psalm 27. 14 (R. V.).*

Prayer is the appointed means by which this highest kind of courage is fed. Through prayer our courage renews its youth like the eagle. The heart is invigorated into fresh ambition and endeavor. Its grip upon high ends is established, and it turns to the dull road with a new song. It is not so much that we acquire good spirits as that we obtain deepened communion with the renewing Spirit of God.—J. H. Jowett.

THURSDAY, 20th. *It is required in stewards that a man be found faithful. 1 Corinthians 4. 2.*

A small circle of usefulness is not to be despised. A light that doesn't shine beautifully around the family table at home is not fit to take a long way off to do a great service somewhere else.—J. Hudson Taylor.

FRIDAY, 21st. *Weeping may endure for a night, but joy cometh in the morning. Psalm 30. 5.*

Christian, if thou art in a night of trial, think of the morrow! Cheer up thy heart with the thought of the coming of the Lord! Do you know what it is thus to live on the future, to live on expectation, to antedate heaven?—C. H. Spurgeon.

SATURDAY, 22nd. *After that he appeared in another form unto two of them as they walked and went into the country. Mark 16. 12.*

To separate hearts with separate needs he comes with heaven's diversity of form. To the weary and heavyladen he is rest. To the anxious and troubled he is peace. To those who are wandering he is the way. I am content, on my Emmaus road, if I see him in another form.—George H. Morrison.

SUNDAY, 23rd. *With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints. Ephesians 6. 18 (R. V.).*

Notice how Paul repeats the words in the intensity of his desire to reach the hearts of his readers! It is "all prayer, all seasons, all perseverance, all supplication." The words claim thought if they are to meet with the needed response.

Paul felt so deeply the unity of the body of Christ, and he was so sure that that unity could only be realized in the exercise of love and prayer, that he pleaded with the believers at Ephesus unceasingly and fervently to pray for all saints, not only in their immediate circle, but in all the church of Christ of whom they might hear.—Andrew Murray.

MONDAY, 24th. *And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. Isaiah 32. 17.*

God never intended a lazy person to have assurance. Just be occupied with the Master and his work, and you will have assurance. No matter what the feeling, the relation with God is the same, and even death cannot change it.—D. L. Moody.

TUESDAY, 25th. *Rejoice not against me, O mine enemy. When I fall I shall arise; when I sit in darkness the Lord shall be a light unto me. Micah 7. 8.*

No man is really defeated who refuses to accept defeat. A man refuses defeat when in the very hour of apparent adversity he keeps his eyes glued on coming victory. The darkness never conquers so long as the soul is dreaming of the dawn.—J. H. Jowett.

WEDNESDAY, 26th. *The Lord hearkened unto me at that time also. Deuteronomy 9. 19.*

Conspicuous in the history of the forty years' wandering is its testimony to God's faithfulness in answering the prayers of his people. Again and again, despite their ingratitude and unfaithfulness, he hearkened to their cry and interposed his mercy and grace upon the course of their folly and sin. Indeed, the whole story is studded with records of his faithfulness as with precious gems. It is one long account of divine intervention in response to human supplication.—J. Stuart Holden.

THURSDAY, 27th. *Peace I leave with you, my peace I give unto you. . . . . Let not your heart be troubled, neither let it be afraid! John 14. 27.*

Christ's life was outwardly one of the most troubled lives that was ever lived, but the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. Even when his enemies were dogging him he turned to his disciples and offered them, as a last legacy, "My peace."—Henry Drummond.

FRIDAY, 28th. *It is a good thing . . . . to show forth thy lovingkindness in the morning and thy faithfulness every night. Psalm 92. 1, 2.*

Night has its own religion,—solemn, reflective, penitential, grateful. Let us be faithful to the genius of night, and be ever found at its somber altar with a new and tender testimony on behalf of God's faithfulness!—Joseph Parker.

SATURDAY, 29th. *Let us bring again the ark of our God to us! 1 Chronicles 13. 3.*

From how many lives is the ark of God missing! Crowded with interests and pursuits which conflict with his declared will, there is little room, and indeed little care, for those things which truly belong to our peace.—J. Stuart Holden.

SUNDAY, 30th. *Let your light so shine before men that they may see your good works and glorify your Father which is in heaven! Matthew 5. 16.*

When the world gazes upon us, the professed disciples of the Master, does it see just a reflection of itself, its own wear and tear, its own strain and worry, or does it stoop to gaze upon a rare flower, and to wonder and inquire about the soil in which it was grown? If we were children of Pentecost, living up to our spiritual times, heart's-ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth. —J. H. Jowett.

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

SEPTEMBER, 1928

Saturday, 1st. 2 Chronicles 27.

Jotham had the advantage of the help and inspiration of the great prophet Isaiah. In the year that his father died Isaiah had experienced a marvelous spiritual unveiling, which must have had a profound effect not only upon himself, but on Jotham also. The story is recorded in Isaiah 6. Amid all the pomp and splendor of the Temple ritual he was suddenly made aware of a more sublime presence. Before him, raised above the Most Holy Place, he seemed to see the throne of the Eternal, poised in mid air. The prophet does not presume to describe that ineffable presence, but he tells us that the skirts of his robes filled that temple, not made with hands, which apparently was moored in mid air and filled with spiritual worship.

Conspicuous among the rest stood the seraphim. As priests in the holy temple of the universe they lifted up their voices, calling to each other for a deeper appreciation and louder celebration of the holiness of God. The dumb posts of the heavy gates of the earthly Temple in which the prophet stood seemed to tremble in response, and the incense of praise was wafted down to where Isaiah stood. He had never before realized so fully the splendor of God's holiness and glory. It seemed as though his mortal and sinful nature could not bear the sudden revelation of the divine perfections, and only when a seraph, flying unbidden, had touched his lips with the cleansing and inspiring fire did he dare to offer himself to be the prophet and apostle of his age.

We must remember that John 12. 41 tells us that it was the glory of our Saviour that the prophet beheld. O my soul, remember this as thou standest before him day by day! He became man, and wears our nature still, but he is great and glorious and exalted at the right hand of power.

What a profound effect must have been produced on Jotham's mind when he heard this sublime narration from the anointed lips of Isaiah! Is it to be wondered at that "he ordered and prepared his ways before Jehovah," and that he refused to ally himself with Rezin of Syria and Pekah of Israel? Surely he was right! They who have seen God are indifferent to worldly alliances. They can stand alone who stand in the presence of God.

Grant to us, O Spirit of the living God, so to withdraw ourselves from all worldly alliances, and so to enter into the fellowship of our Lord, that we may be shielded in the hour of tribulation and illumined amid the thick darkness which is settling down upon the earth! In Christ's name.

Sunday, 2nd. 2 Chronicles 28.

The reign of Ahaz was in every way disastrous. He was possessed by a passion for a revival of heathenism, and set himself to make Jerusalem, his court, and the religion of his country, approximate as far as possible to the ideals of heathen civilization as shown in the Syrian Damascus and the Assyrian empire. Altars to heathen gods stood at the corners of the streets, and an Asherah, the emblem of gross impurity, was erected in the Temple itself. A great brass image of Molech was erected in the valley of the son of Hinnom for the ghastly immolation of babes.

To all these enormities was added an alliance with the Assyrian empire that led ultimately to the overthrow of the Northern kingdom of the Ten Tribes, and of Syria, and the further identification of Ahaz and his people with the ideals and idolatries of Nineveh. We must turn to such passages as Isaiah 9. 13-15; Micah 3. 11; Hosea 9. 8, 9 for further pictures of this darkest of dark hours in the history of the Jewish people. "This is that king Ahaz!" Look at him! See the evil that one bad man can do! Let him be a warning to all who would follow in his steps!

Beneath all this awful apostasy and the crash of Israel, Syria, Moab, and Philistia before the conquering arms of Assyria, there was evidently an elect remnant. The words of Joel, Amos, and Hosea were not forgotten. All through the land were little groups, to whom Isaiah refers in 11. 4; 29. 17, 18, 19, and 23. They were despised as the meek of the earth and the poor, because they were resolved to bear injustice and suffering rather than avenge themselves. But God vindicated and cared for them, and to such as these Isaiah looked as the hope of a better and purer future.

There is much here to encourage us! Whilst there is a spirit abroad today which seems inimical to the old standards of faith and practice that animated our forefathers, and whilst wealth and fashion and the rush after pleasure are lowering our moral and spiritual standards, we may be thankful that in every country and church there are elect souls who maintain the sacred habits of the

past, and never cease their prayers for revival.

We thank thee, Lord, for thy hidden saints, "the quiet in the land," whose prayers ascend to thee continually for revival! Let thy gracious Spirit supply them with the oil of prayer and faith, of love and joy, that they may be as lamps which outlast the night!

Monday, 3rd. 2 Chronicles 29.

Hezekiah was probably greatly influenced by the prophets Isaiah and Micah, and the resolute manner in which in the first month of his reign he set about the purification and restoration of the Temple indicated his deep piety. The priests, and specially the Levites, commenced its purification, and within a fortnight the sacred building was fit for use. The uncleanness was carried down for the Kedron to sweep away, and all the furniture and vessels were restored to their sacred uses. Then a national convocation crowned their labors. A sin-offering was presented for the past. The Levite choirs resumed their old positions and ministry. Once more the sacred psalmody of David, Heman and Asaph was restored; and all the congregation, led by the king and court, worshiped. Indeed, the priests had to call in the help of the Levites to deal with the profusion of sacrifices.

But there is one phrase in this recital well worth our careful notice: "When the burnt-offering began, the song of the Lord began also" (27). As the burnt-offering stands for whole-hearted consecration, may we not get this great lesson, that to be wholly yielded to Christ is the sure precursor and condition of "the song of the Lord" coming into our lives? As Phillips Brooks puts it, "From the moment that one begins to live for other people the nature that had no song in it before becomes jubilant with music. The soul that trifles and toys with the idea of self-sacrifice can never attain to its supreme joy or power. Only the soul that with an overwhelming impulse gives itself up forever to the life of other men can discover the delight and peace which self-surrender gives.

What a new spirit must have floated out from the Temple court! The song of the Lord had been hushed for many a year, but now it circled out to the clustered homes of the people, and little children for the first time heard it as it floated across the valley to the villages beyond. The whole land must have felt the inspiration of a new life. Would to God that the church of Christ could get back to the consecration of earlier days, that once more the silence and spell of sin's long reign might be broken!

Come, O Lord, to the temple of our hearts, cleansing, purifying, and filling! Then we know that the song of the Lord will be substituted for the spirit of fear, and the glad spring of selfless love will replace the long winter of our discontent!

Tuesday, 4th. 2 Chronicles 30.

It is thought that till Hezekiah's proposals were made for a central Passover feast each household or family group kept it privately. Henceforth all such worship would be centralized at the Temple.

The captivity of the majority of the people of the Ten Tribes had left only a comparative handful behind, but this remnant were now the objects of loving pity and sympathy. Messengers were therefore despatched throughout the Northern tribes, inviting them to join in the great celebration. As a rule this invitation was scornfully resented except by a few who recognized the essential unity of the tribes and still worshiped the God of their fathers. The festival was held in the second month, because the habit of reckoning lunar months had ceased to time with the barley harvest.

Careful preparations were made for this great event. The land was cleared of its idolatrous images and altars. The Temple was repaired, and the priests and Levites were especially purified and prepared for the immense demands to be made on their services. Seven days proved all too short for the festival, and another week was added, but the great joy and enthusiasm would brook no curtailment.

Verses 18-20 are interesting. Many worshipers from the Northern kingdom were ignorant of the special rites instituted by Moses in Exodus 12. 43-51. They had failed to comply with them because of their absolute ignorance of these preliminaries. But Hezekiah felt that he could trust the Lord to allow them to participate, though he realized that their case needed to be brought before God in prayer, lest they should fall within the scope of Leviticus 15. 31 and Numbers 9. 6.

There is a profound lesson here, and we are reminded of our great high priest, who can bear gently on the ignorant and erring, for that he himself also was compassed with infirmity, Hebrews 5. 1, 2. Surely this principle is capable of great expansion! It does not affect those who might know better if they cared to do so, but it opens a wide door of hope to all who are misled by the priest, or the false prophet, or the unbalanced visionary. Their followers and abettors know no better than to accept their leadership, and we can only pray for them that the good Lord may accept the honest purpose of the heart, though the head is sadly awry.

O Saviour, who didst plead for those who crucified thee because they knew not what they did, we know that thou wilt find room for those who are not in thy immediate fold, but would be if they had had the privileges which we have enjoyed! Pardon them every one!

Wednesday, 5th. 2 Chronicles 31.

In this chapter we learn of the care with

which Hezekiah arranged for the proper maintenance of the priests and Levites. If public worship was to be maintained it was a matter of urgent necessity that those who were employed in the sacred services of the community should be adequately supported. This, of course, has an equal bearing on all Christian communities.

We may well stay to appropriate the suggestions of verses 20, 21. Hezekiah wrought that which was good, and right, and faithful before the Lord his God. Is not this where we should all live? We read of Gabriel's notable words to Zacharias, Luke 1. 19, "I am Gabriel, that stand in the presence of God," and we are reminded of the queen of Sheba's remark to Solomon, "Happy are thy men, and happy are these thy servants, which stand continually before thee, and that hear thy wisdom!" Should we not all cultivate that habit of living before the Lord? Once in the twenty-four hours take the opportunity of standing before the Saviour as though there were no one in heaven or on earth but he and thou! Look into his face! Lay before him your plans! Tell him that you live only to please him, and to do his will; also that you humbly count on him! Let your Saviour hear also from your lips that as you reckon absolutely on him so by his grace helping you he may reckon on your loyalty and fidelity.

It is certain also with us as with Hezekiah that when we thus seek the face of God we shall not only do what we have to do with all our heart, but will prosper it. Of course, we must not expect absolute immunity, because in the opening words of the next chapter, notwithstanding all Hezekiah's faithfulness, Sennacherib came up against him. We too shall have our Sennacheribs, but the life which is entrenched in the presence chamber of God may look with equanimity on the wreck of worlds, for Jehovah will send forth his angels; see 32. 21. Alas that the immense majority of God's people do not recognize what God can be to them, if only they are faithful to him!

Oh bind us to thyself, gracious Father, by the inviolable chains of love and faith, that we may seek to glorify thee in every good work, and may experience thy ever-blessed smile and help and comfort! Thus we shall be kept calm and patient under every lowering cloud, till sunlight breaks through again! Through Jesus Christ our Lord.

Thursday, 6th. 2 Chronicles 32. 1-23.

The Jewish tradition handed down from generation to generation confirms the Scriptural account, and indicates the outbreak of pestilence, as in the case of a similar visitation in the reign of David, 2 Samuel 24. 15, etc.

We are told in verse 20 that the prayers of Hezekiah and Isaiah saved the situation. Let us find a parallel instance in the history of the church! The first years of the 18th century were years of great spiritual deadness. A withering blight ravaged the churches of the United States and of Britain, and the stress drove the leaders to earnest prayer. In 1734 a revival broke out under the ministry of Jonathan Edwards. It spread to Britain, and led to a group of godly ministers in Scotland publishing a Call for united prayer for the advent of the Holy Spirit. A copy of this document was forwarded to Jonathan Edwards, and he was struck with the idea of a great prayer union, and wrote an appeal for united and extraordinary prayer for the revival of religion. Many in all Christian countries entered into this concert of prayer. In many cases they observed the same specified hours of prayer. This concert in prayer, which extended over several years, led to the great evangelical revival, out of which sprang the vast enterprise of Christian missions. In answer to these united prayers we are told that the Spirit of God wrought mightily, reviving the life of the church, exalting the spiritual level, raising up and sending forth great preachers and evangelists, convincing and converting vast multitudes of sinners, and in many places changing the whole aspect of human society. The first age of Christianity seemed reproduced under the different conditions of our modern age.

The chief factor of the evangelical movement which has lasted to our time, was that of united and persistent prayer. Why should we not enter into a similar prayer compact?

O Lord, who didst lead thy servants into the secret place of prayer when Sennacherib was threatening Jerusalem and when infidelity was assailing the church, pour out upon us, we pray thee, a similar spirit of prayer and supplication, that once more we may witness the emergence of a great evangelical revival!

Friday, 7th. 2 Chronicles 32. 24-33.

The closing years of Hezekiah's reign were passed in peace and security. Verses 27-30 tell of this calm, golden autumn which closed his career, filling the last fifteen years of added life. But side by side there are suggestions of a slackened piety. "He rendered not according to the benefits done to him," and manifested a spirit of pride and ostentation when the Babylon princes came to visit him. This was a grievous descent from his earlier exclusive devotion to Jehovah.

We are reminded of Bunyan's picture of the Enchanted Ground, which he puts towards the end of the soul's pilgrimage. "I saw them," says the immortal dreamer, "that they went till they came to a certain country whose air naturally tended to make one drowsy if he came a stranger to it. And here Hopeful began to be very dull and heavy of sleep, wherefore he said to Chris-

tian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here, and take our nap!" And in the second part we read, "By this time they were got to the Enchanted Ground, they came to an arbor, warm, and promising much refreshing to the pilgrims, for it was finely wrought above head, beautified with greens, and furnished with couches and settees. It also had a soft couch on which the weary might lean."

What is the meaning of all this? Is it not clear that towards the end of our life course, when the struggles of our earlier life are over, and we have prospered in business, made a place for ourselves in our church or society, and secured a comfortable competence with hosts of friends, that there steals over us a kind of spiritual lethargy? The river of our life tumbled down the ravine in its early reaches, and foamed along its course, restless and agitated, but now the calm, broad river flows on silently, majestically, and absorbing other currents in its progress towards the awaiting ocean. There arises the temptation of the old, the prosperous, the conquerors in many a fight. Every one smiles now, and the quiet days succeed uneventfully. Take heed, friend, take heed! Delilah and Madame Bubble are waiting for their opportunity!

Be with us, O Spirit of God, when all men speak well of us, and the sun of prosperity shines, and the air is still, lest we forget and lose our quick earlier sensitiveness to thy least touch or whisper! May we ever brace ourselves for higher climbing to the level of the Jerusalem which is above! In Christ's name.

Saturday, 8th. 2 Chronicles 33.

Hezekiah's young son came under the tutelage and influence of the old court party, which had been compelled to hide their feelings in the presence of Hezekiah's overwhelming prestige. Twice before, under Ahab in Israel and Athaliah in Jerusalem, they had wrested the power into their own hands, but they had never ventured on such cruel violence as now. They demanded blood, and the darkest era in the history of Judah suddenly befell. Tradition has assigned Isaiah's death to this period, though he might well have been spared as the friend of Hezekiah and the leader of the national life in the dark days of Sennacherib. His prophecies in 56. 9-12 and 57. 1-8 brought matters to their climax. To use the words of Jeremiah 2. 30, Manasseh raged like a destroying lion. It was the age of the martyrs.

But the policy of the heathen party, allying itself with Egypt, Tyre and Philistia, brought the Assyrians to Jerusalem, and Manasseh was sent in chains to Nineveh, his feet bound with fetters and a ring with a chain attached passed through his nostrils, as though he was a wild beast (11). In his captivity he turned back to the God of his fathers, and his penitence was accepted. A prayer which bears his name is included in the Apocrypha. Then the Lord was entreated for his restoration, and he was once more liberated, and returned to his throne. He set himself, so far as possible, to undo the wrongs he had perpetrated, and restore the worship of Jehovah,—though nothing could undo the devastations of the past, or wipe out the stigma from his name.

"Can you undo?" was a question perpetually asked by an inmate of a Mental Asylum. How many may have echoed that despairing note! We may be forgiven, but we cannot obliterate the effect of the past on ourselves or on others. When once the poison has been poured into the spring it will pass onward with the current. This lesson should be wrought into the understanding of our children, that none of them may have to learn it by bitter experience.

Keep back thy servants, O Lord, from presumptuous sins! Let them not have dominion over us! Then shall we be preserved from the great transgression and bitter remorse. Nay, do more, O thou who didst bear our sin on the cross: forgive our sins, and by thy grace neutralize their ill effect!

Sunday, 9th. 2 Chronicles 34.

This is one of the greatest chapters in the Old Testament, and we must go to other sources for the true realization of the profound revolution produced by the recovery of the Book of the Law. Hitherto, in his magnificent efforts to root out idolatry and its obscene emblems out of the land, and to restore the religion of their forefathers, Josiah had acted on the traditional knowledge of the old religion, which had been preserved by the godly remnant through the dark times of Manasseh and Amon. But now, according to tradition, "the Book" was found beneath a heap of stones, under which it had been hidden when Ahaz burnt the other copies of the Law. The discovery was instantly communicated to the king, and Shaphan read it aloud to his master.

The effect on the king has its parallel in that produced on Luther by his finding a Latin copy of the Bible in the library of the Augustine convent at Erfurt. There had been a religion around him from his earliest novitiate, but the whole truth had never broken upon him till that hour. Henceforth he entered into the full light and liberty of the gospel. Josiah was equally overwhelmed on hearing for the first time the very words of the divine Law. He sent at once to Huldah to inquire what might be expected from the Lord, and the result was the convening of a national assembly, at which the king and his people once more renewed their covenant with Jehovah. The elders, in the name of the people, gave their concurrence, and urged the national con-

science forward to give a loud and concerted Amen of glad acceptance and approval of the steps taken to fulfil the provisions of the Law of Moses.

This is not the place to prove that this finding was not alone of the Book of Deuteronomy, but of the whole five books of the Law. It is enough to say that the evidence on behalf of the latter position is overwhelming. We must content ourselves once more in attesting our loyalty to the blessed Book which we possess, from Genesis to Revelation.

May I say that I have read and re-read the Bible for seven decades of years, and only regret that I cannot take it with me into the comparative leisure of eternity that I may further explore its profound unveilings of the deep things of God!

We thank thee, O Father, for this infinitely precious gift of thy holy Word! Open our eyes to behold, and our hearts to explore, the glorious truths revealed therein: and wilt thou speed with thy blessing every effort to scatter among the nations its leaves for their healing! In Christ's name.

Monday, 10th. 2 Chronicles 35.

It was resolved by the king and his advisers to celebrate the Passover with exactness hitherto unknown, and the peoples's enthusiasm was roused to the utmost. Priests and Levites were sent throughout the country to instruct the whole nation in the various requirements of the inspired rubrics. The approach of the great day of celebration led to a vast concourse of people, including many survivors of the Northern tribes. Thirty thousand lambs and kids were distributed among the poor and those who were ignorant of the prescription of Leviticus. Part of each of these was sacrificed on the altar as burnt-offerings, the remainder provided the food needed by the assembled crowds. A whole week was consumed in the preparing and offering of so many victims, and during those days the Temple choir chanted the psalms prepared centuries before by David, Asaph, and Jeduthun.

The Pharaoh of that time thought that in the dissolution of the Assyrian Empire, which was in progress, he had a favorable opportunity for regaining parts of his dominions which had been wrested from him. Unfortunately Josiah felt led to oppose the Egyptian march, notwithstanding the remonstrances of Jeremiah and the endeavors of Necho. The result was his own death by an Egyptian arrow, which produced such mourning throughout the land as became proverbial for its intensity and agony; Zechariah 12. 11; Revelation 16. 16. His death was the ruin of his kingdom, for it gave place to the revival and triumph of the old heathen party.

The remembrance of Josiah was compared by a contemporary to a perfume of sweet incense. "It was sweet as honey, and as music in a banquet of wine." "In evil times he dared to be good." What beautiful tributes these are to the influence of genuine piety! After all, true religion does not consist in a profusion of service, or eloquent treatises, sermons and speeches but in the fragrance of a holy life which is probably unnoticed by the soul from which it exhales. Let us seek this as our supreme contribution to our home, our church, and our national life!

Lord Jesus, let the fragrance of thy love fill our hearts, that even where we are unable to speak a word for thee, those who know us best will realize that there is an attractiveness and sweetness which makes them think of thee as its source!

Tuesday, 11th. 2 Chronicles 36.

Josiah's second son, who ascended the throne as Jehoahaz, was carried off into Egypt by Pharaoh Necho, and his fate was regarded as worse than that of his father at Megiddo; see Jeremiah 22. 10. His brother ascended the throne under the name of Jehoiakim. The prophecies of Jeremiah give the full details of the excess of effrontery and irreligion which he manifested. The cutting out of the successive pages of the prophet's appeal, and flinging them on the fire, was significant of his godless and imperious nature. His son Jehoiachin, all his princes, and ten thousand of the population were deported to Babylon, the palace treasures confiscated, and the Temple rifled.

Ten years afterwards Zedekiah and the remnant of the nation were carried into captivity, with every accompaniment of cruelty and torture. "The gates of mercy were all shut up," and the soldiers were allowed to perpetrate enormities, the record of which makes us shudder. The poorer classes alone remained to till the land. The Book of Lamentations gives a glimpse of the awful sufferings endured during the siege and afterwards. The epoch of the captivity, counted on the human basis, contained as many days as the nation had neglected the observance of the sabbatic year. In the course of their 490 years, seventy years of days had occurred during which the land should have remained untilled. This period of rest, of which it had been deprived, was compensated for by the allotted term of their captivity in Babylon.

Let us carefully ponder Leviticus 26. 27-45! Must we not infer that as God's promises and threatenings were literally fulfilled in the experience of Israel, so they will be literally fulfilled in the great future? Our Lord said that not one jot or tittle shall pass away, but that all will be fulfilled. Shall we not once more turn to Scripture as the pass-key to unlock the secrets of the future, especially as regards the events associated with the second advent?

Grant us grace, O Lord, so to read, mark,

and learn the Holy Scriptures that we may ever believe and hold them fast; so that, amid the changes and chances of this mortal life we may have a sure anchorage, and may be able to rightly comfort ourselves amid all revolution and change!

EZRA.

Wednesday, 12th. Ezra 1 and 2.

The seventy years of captivity, dating from B. C. 606, when Daniel and many others of the nobility and flower of the land had been carried to Babylon, had now expired. Daniel was still the leading statesman of the imperial city, and shortly after the accession of Cyrus pointed out to him the prophecies in the Hebrew Scriptures foretelling his name and the service which he would render to the Chosen Race (Daniel 6. 28; 10. 1). (See Isaiah 41. 25; 44. 28; 45. 1, etc.) Josephus expressly ascribes to Daniel the initial steps in the restoration. It is also clear that it was politically wise to establish a friendly people like the restored Jews as a buffer state against Egypt, the hereditary foe of Babylon.

Psalms 96. 10, 97 and 99 should be read to understand the joyous enthusiasm with which the imperial decree was welcomed. Their mouth was filled with laughter, and their tongue with singing. There might be a dash of weeping as they thought of the ruins which they were destined to meet on their return, but on the whole the vision of the ultimate harvest of their tears inspired them. It is suggested by Psalm 107. 23-30 that some returned by sea, but the bulk would no doubt retrace the steps of their forefathers across the desert. Counting children above twelve years of age, the returning pilgrims numbered 42,360; but clearly large numbers of the wealthier Jews, and twenty of the priestly families or courses, preferred to remain in Babylon.

As we contemplate the return to Palestine which has been in process during the last few years we are arrested by the same phenomenon. On the whole the wealthier Jews of America, Britain, and the continent of Europe are unwilling to make the sacrifice entailed on their renunciation of the advantages they enjoy among the highly-organized West; and probably it is all to the good that Palestine is given over to the strenuous work of agricultural and industrial reorganization rather than to money speculation.

Let us never forget that there is another great pilgrimage on foot! Peter entreats us to remember that we are strangers and pilgrims, and in Hebrews 11. 13, etc., we are bidden to seek a country not our own, lest God should be ashamed to be called our God, since he has prepared for us a city. Let us gird up our loins and press through Vanity Fair!

We thank thee, O God, that here we have no continuing city, but seek one to come! Give us grace to persevere, and to hold lightly by the transient shows of the time sphere, that we may approve ourselves to be worthy of that glorious city which awaits thy pilgrim saints in the land of the leal! In Christ's name.

Thursday, 13th. Ezra 3.

Six months after the Cyrus decree a general gathering of the returned Jews was held to raise once more the altar of Jehovah on the spot which it had previously occupied, and the Feast of Tabernacles was celebrated with the utmost splendor possible under the circumstances. From that time the morning and evening sacrifices were restored, and each festival of the Hebrew year was rigorously observed. But the thoughts of the restored exiles were concentrated on the rebuilding of the Temple, for which they had already received $250,000.

Zerubbabel, "prince of Judah," was a grandson of Jehoiachin, and thus of David's line. Jeshua was the grandson of the high priest Seraiah. In these two the returned exiles had worthy leaders not only in descent, but in character. Led by them great efforts were made to clear the Temple site, and in the year 535 B. C. the foundations were solemnly laid amid the blast of silver trumpets, the clash of cymbals, and the music of varied instruments. But there was a strain of sadness amid the universal joy. The aged men who remembered Solomon's Temple mingled their sorrowful lamentations amid the general jubilation.

The older generation today sometimes looks ruefully back to the earlier days when the stream of life flowed more evenly and deliberately, and there was time for religion, meditation, study, and the deep fellowship of kindred minds. There was time then to go beneath the superficial and trivial, time for the sediment to settle and the stream of life to run clear, time for authors to write and preachers to preach of things which really matter. The currents of life made no babbling noise as slight streams do when they sparkle amid the stones, but flowed silently and profoundly through the silence of mighty forests. We cannot recall those days except in memory, but we do them reverence. We are glad that the young generation wants to build its temple, but we are rather doubtful if the Urim and Thummim stone will be in the heart-plate of the priests of the new order.

O God of our fathers, whom they revered, honored, and loved, grant us once more, we pray thee, thy presence in this new temple which the younger generation is rearing; for if only thou, O Christ, art within, then we can dispense with all else!

Friday, 14th. Ezra 4.

The Samaritans were a mongrel race.

They had a smattering of Jehovah knowledge, communicated to their fathers by the priests sent from Assyria 150 years before, 2 Kings 17. 27, etc. But many heathen customs were mingled with their worship. The proposal for their coöperation was indignantly repudiated, lest it might lead to a lowering of the standard of religious enthusiasm which now permeated the Jewish return. But alas! this refusal led to a terrible arrest in the passion for Jehovah and his service which had inspired the exiles. Hired counsellors sent to the imperial government succeeded in stopping the progress of Temple-building for 14 years, and during that time the moral tone and zeal of the Jewish colony notably declined.

There are experiences in the inner life of some of God's children which resemble that apathy and relapse which characterized these returned Jews. For instance, Bunyan tells of an experience of great languor and darkness which befell him, and seems to have lasted for some time. "I was so overrun in my soul with a senseless, heartless frame of spirit that I could not feel my soul to move or stir after the grace and life of Christ. I was as if my loins were broken, or as if my hands and feet had been tied and bound with chains." Perhaps some of my readers can see as in a mirror the reflection of their own downsitting in the story of this cessation of Temple-building. The foundations of Christian experience may be untouched, but the fabric of the Holy Spirit does not arise. The morning and evening ritual of prayer may be permitted, but there is no growth in grace, no advance in the divine knowledge, no building of the structure of character with gold, silver, and precious stones. What is the cure? Bunyan says, "After I had been in this condition for some time I suddenly felt this word sound in my heart, 'I must go to Jesus.' At this my former darkness and atheism fled away, and the blessed things of heaven were set in my view. Christ was a precious Christ to me then, and I could scarce refrain myself for joy and peace and triumph."

O Saviour Christ, if to any degree I have retrograded from thee, and lost my first passion of love, and ceased my temple-building, I pray thee to restore in me the old fervor and passion, the consciousness of thy presence, and the impulse of thy constraining love!

Saturday, 15th. Ezra 5.

Fourteen years after the return Darius came to the throne, and continued the kindness with which Cyrus had treated the Jews. Simultaneously the two prophets Haggai and Zechariah began to urge their brethren to resume the delayed work of Temple-building. Haggai was the older. He may even have seen the first Temple in its glory, and during the captivity may have coöperated with Daniel and others in awakening among the exiles the spirit of zeal and hope. Zechariah was the grandson, or son, of Iddo, the head of one of the priestly families which had returned to Jerusalem.

It was in the second year of Darius, 521 B. C., that Haggai set himself to stir the prince, Zerubbabel, and the high priest, Jeshua, to resume the rebuilding of the Temple. The people had lost heart, and had turned to improve their material prosperity, leaving the Temple site absolutely untouched. Fine houses had been built. A measure of prosperity was coming back, and the people had become flushed with worldly success. At this juncture mysterious droughts visited the country. The heavens restrained their rains, and the earth her dew. The farmers sowed much and reaped little. Food did not satisfy, and water did not quench their thirst. The wage-earner found that his money had lost its purchasing power. It seemed as though his pocket was full of holes. About three weeks after Haggai had urged this resumption of Temple-building, the sound of labor was once more heard. The prophets assured the people that though the building might never attain the splendor of Solomon's, its glory would be greater, as indeed it was, since Christ made a practice of teaching there.

The Persian governor of the province sent to the imperial court for further direction, but the eye of the Lord was on the builders, and he did not permit them to cease.

There is a mine of comfort here. If God is with us, and we are doing his work, he will not permit to cease that evangelization of heathendom, that outbreak of religious revival. We can always reckon on God. He cannot fail.

Help us, O Spirit of God, so to build that our work may be crowned by the presence of our Saviour, and the extending glory of his kingdom! Speed us, we pray thee, by thy saving help, and may we live to see the topstone placed on the structure of our hands with shouting of "Grace, Grace," to it! In Christ's name.

Sunday, 16th. Ezra 6.

The discovery of the decree of Cyrus for the rebuilding of the Temple, and the efficient help of the Persian authorities, enabled the Jews to finish this second Temple in about four years from the date of the return. It was somewhat larger than Solomon's, but many sacred heirlooms were missing. Josephus tells us that the place of the ancient ark in the Most Holy Place was occupied by a point of natural rock, projecting three finger-breadths above the ground, and that this took the place of the ark, and furnished a resting-place for the pan of incense on the great Day of Atonement. Probably that rock is enclosed within the Mosque of Omar.

The consecration of the new Temple must have been a time of great rejoicing. "They

kept the dedication of this house of God with joy." From that hour the Temple became the religious center of the Jewish world, and the dispersed remnants of the Jews were wont to gather there from all the world to worship. An enumeration of the countries from which they gathered is included in the story of the Day of Pentecost in Acts 2.

We have no earthly Temple now as the place of concourse for all sects and creeds who worship God in Christ, but one is being built according to the apostle's teaching in 1 Corinthians 3. 10 and Ephesians 2. 19-22. We are builders in the one case, and being built in, in the other. Quietly as the mighty trees grow in the forest, and as Solomon's Temple arose in Jerusalem, that temple is arising amid the politics and activities of the world. It has been rising through all the past centuries, built on the foundations of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The first grave question is as to whether we have been built into it by the almighty Spirit, and the second is as to whether we are God's fellow-workers, and are building into the fabric gold, silver and costly stones, or wood, hay and stubble. Each man's work will be tested by fire. Let each minister of religion, each Sunday school teacher, each author of religious literature, here arrest the further reading of this page, and seriously ask whether his or her contribution will stand the test of God's cleansing fires.

O Saviour Christ, who didst lay the foundation of the temple in thy death and the grave, and who hast been building thy church throughout the Christian centuries for an habitation of God through the Spirit, grant us thy grace that we may not only be wrought into its fabric, but be thy helpers in thy great enterprise of construction!

Monday, 17th. Ezra 7.

It appears that while many of the colonists in Jerusalem were keen lovers and observers of the Law, many others had mingled freely with the surrounding nations, and especially with those who during the seventy years of captivity had settled on the land. Intermarriages between Israelites and women of alien blood had become common, and other violations of the Law, such as the desecration of the sabbath, had become rife. This lay as a heavy weight on the conscience and heart of men like Ezra, who were jealous to maintain the ancient spirit of their fathers. A new order also had lately arisen for the copying and studying of the Scriptures, and "a hedge of prescription" was set around the Law which afterwards became incorporated in the sacred code by the Pharisees and scribes.

Ezra was the leader in this movement, and it was laid on his conscience to enforce the minute observance of the Law. He had the earnestness of the zealot and the determination of a Puritan. He therefore asked permission of Artaxerxes to allow him to go to Jesusalem, and such was the respect felt toward him that in the short period of twelve days he received sacred vessels of gold, and about a million dollars besides. The royal treasurers beyond the River were charged to supply him with all necessaries, and he was empowered to appoint magistrates and judges to secure obedience to the Law, and to punish all recusants and opponents, even to the death penalty.

It is beautiful to notice here for the first time the emergence of a new phrase which evidently obtained a wide vogue. The king granted his request according to "the hand of the Lord his God upon him," and he came to Jerusalem according to that same good hand (6, 9). Why should we not live under the guidance and pressure of that same good hand, the more so since it bears the marks of the nails? The same good hand in verse 28 gathered others around him. Let us see to it that we also live beneath its guiding touch, and realize its accompanying help! Preachers, teachers, leaders, business men, mothers, let us all live under that holy touch!

We pray thee, heavenly Father, that our hands may be strengthened by the hands of the mighty God of Jacob in all the work we do for thy glory and the coming of thy kingdom! In Christ's name.

Tuesday, 18th. Ezra 8. 1-23.

Ezra and his followers had before them a long weary journey of four months. They had no previous experience to help them. They were taking with them a considerable number of women and children, together with a large amount of gold, silver, and other gifts for the Temple. They knew that the great desert route was infested by wild tribes who could quite easily overcome their feeble resistance, and strip them bare. It was quite obvious that an escort of soldiers was not only desirable, but almost essential. But there was one strong reason why he should not apply for them from Artaxerxes, who had taken such a kindly and generous interest in his aims and proposals.

He remembered how often he had spoken of "the hand of our God" which is for good on behalf of those that seek him. What a beautiful phrase that is! It surely means two things,—God's active interposition on behalf of those who trust him, and his tenderness. How sensitive a man's hand may become! And how strong! We are reminded by the psalmists and prophets that God measures the waters in the hollow of his hand, and gathers the wind in his fists. Therefore, because Ezra believed in that strong and tender hand, and had often proclaimed his faith in its guidance and help, he felt debarred from making request for the escort of soldiers.

But there was method in his faith. He

halted his company by the river Ahava on the desert frontier, and there sought of God "a right way." He felt sure that it would be given, but he realized that there must be the link of prayer and faith between the Almighty's care and help and the band of priests, women and children who were about to cross that perilous and inhospitable waste.

Let us take with us, as the motto of all future life, that the hand of our God is upon all them that seek him! Then we shall not place our reliance on men or money, on prestige or high connections, but on the divine hand, with the certain result of being delivered from the hand of the enemy, and our final arrival in the city of God.

We pray thee, O Spirit of God, to keep this ever fresh in our memory, that we may not rely on the arm of flesh, or on our clever contriving; and bring us at last to the city where thou thyself and the Lamb are awaiting to greet us when we arrive! In Christ's name.

Wednesday, 19th. Ezra 8. 24-36.

Ezra was leading a contingent of Jews, 1700 in number, across the desert. The journey would consume about four months, and was full of peril. They bore with them not only a valuable treasure in gold and silver, but the sacrificial vessels which years before had been taken from the Temple by Nebuchadnezzar. Having summoned a group of priests and Levites to his help, he entrusted to their charge these valuables, and bade them to watch and keep them till they could weigh them out in the Temple at Jerusalem.

Are we not similarly entrusted with the precious truth of God's Word? Paul employs almost the same words when writing to Timothy. He says: "That good thing which was committed unto thee, keep by the grace and power of the Holy Spirit!" We, as members of the great church of the Redeemer, have a sacred deposit of truth in our keeping. We have in trust the Holy Bible, the rich deposit of the past ages, the truth for which our fathers suffered at the awful cost of persecution and suffering even to death. Ours is a noble priesthood, and we must see to it that it does not suffer loss. Whoever sleeps, we must watch! Whoever is careless, we must be vigilant! Whoever denies the faith, we must guard it! Can we not imagine the wakefulness of those custodians? Others might linger in the rear, or wander from the line of march, but we dare neither! We know that God will not allow one item of the Holy Word to fail, but we must act as though no one was responsible but ourselves.

What a joy it must have been when that little band finally reached Jerusalem, and three days after their arrival went up to the Temple and surrendered their charge! As the treasure was weighed in the balances and found exact, and the vessels were handed over to the priests in charge, was there not a sense of profound relief? They could now sleep without starting up at the slightest sound. May we so live that we may be able to hand over to Christ that which he gave us in charge, and hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

Help us, O Lord, by thy gracious Spirit, to keep that which thou hast committed to us,—our loved children, our households, our churches, our Sundays: that we may not be castaways, as having failed thee in thy great trust, but may enter without shame or failure into that reward which thou hast prepared for them who have been faithful unto death!

Thursday, 20th. Ezra 9.

A copy of the ancient Law had been entrusted to Ezra (7. 25), and he was determined to carry it out in all its demands, but a serious situation at once confronted him. Some of the princes were of the same mind, and approached him with a serious view of the intermarriages which had taken place with women of the neighboring nations. In Exodus and Deuteronomy such relations with the native races of Canaan were strictly forbidden. These, of course, had long ceased to exist, but the deputation which came before Ezra suggested that the same prohibition should be extended to include Egyptians and others.

When Ezra heard that even priests and Levites had been guilty in this matter he could not restrain his distress, and sank to the ground, silent and motionless, till the hour of evening sacrifice. Then he arose and poured out his heart in agonizing prayer. "Surely," he said, "the stern lesson of our captivity needs to be relearnt! We have gone back to the old sins. What hope can we have that God will still spare and save us?"

We are not surprised at his emotion, because after all, woman is the true priestess of religion. It is her voice that taught and teaches the name of God, and spoke of the love of Christ for children when we were children. We can hear again our mother's voice as she prayed with us. We can see again her sorrow "if we have failed." We remember that last embrace when we went forth into the life of the world from the old homestead. To have had a pure and noble woman as wife, mother, sweetheart, sister, or friend has been one of the chief formative influences of our lives.

But a mixed marriage between a professing Christian and a man or woman without faith, hope, and love such as the gospel inspires creates a blank in the home which can never be replaced or filled. Parents who may read these words, let me appeal to you, when the lads and girls are leaving home for the big cities, that you urge this point

of view upon them! I am sure that your minister, with his wide experience of life, would corroborate my words. Above all, there is the distinct injunction of the apostle in 2 Corinthians 6. 14, which has the sanction not only of wide experience, but of the mind of Christ.

We thank thee, O Spirit of God, for thy warning voice against all that would mar the happiness and holiness of our Christian homes! We pray thee so to cleanse and purify our affections that we may choose only what thou wouldst choose, and build our homes on the model of thy Word. In Christ's name.

Friday, 21st. Ezra 10.

Among those who had returned from Babylon with Zerubbabel was a man named Benai Elam. Whilst Ezra was still on his knees, one of his family broke out in confession of sin before all the subdued crowd, and entered into a covenant with God to put away their wives and their children. Ezra at once arose from the ground and called on all present to act on this proposal. In the excitement of the moment all agreed, and the resolution was unanimously voted that all the population should be summoned to appear in the great open space before the Temple within three days to give effect to this stern proposal.

It was December, and the winter rains were falling heavily when this great assembly took place; and it was agreed that the whole matter should be dealt with by a court of the chief men of each tribe. All who had married alien wives would pass before its jurisdiction that each case might be carefully examined. Four men only, one of them a Levite, stood out against the movement, which swept all before it. As for the rest, the reform was carried through. One cannot but respect Ezra and the rest for their absolute obedience to the bidding of conscience, and we are free to admit that the Mosaic statutes against such marriages had been violated, Deuteronomy 7. 2. But one hardly dare imagine the effect of this action on blameless women and children, as well as on the husbands and fathers, condemned to lifelong celibacy.

Of course the Christian code is emphatic and unquestionable, 1 Corinthians 7. 39, and none of us who have had any experience of pastoral work can doubt the wisdom of that enactment. Indeed, there cannot be perfect affinity where there is no unity of heart and spirit in the service of our Lord. Father, mother and child, when enclosed in the love of God, are a trinity in unity of the happiest and holiest nature; but this is only possible when the Christian ideal is maintained. On the other hand, when a marriage has been contracted apart from religious considerations, and one of the two turns to God, there should be no separation, but by prayer and the beauty of holiness the Christian should endeavor to bring the other partner into the sacred circle of divine love.

We thank thee, O Saviour, for thy gentle love to little children! We love to think of thy filial love when on the cross thou didst commend thy mother to the care of love. Help us to build and maintain our home life after that model, and do thou come to our homes, and sit at our tables, as thou didst in the welcoming home at Bethany!

NEHEMIAH.

Saturday, 22nd. Nehemiah 1.

Fourteen years pass between the books of Ezra and Nehemiah, then a new chapter is opened in the history of Judah and Jerusalem. A Jew held the confidential post of cupbearer in the court of Artaxerxes. He was thus in constant touch with the great king.

Josephus tells us that as Nehemiah was walking one day outside the walls of Susa he overheard some strangers, who were evidently travel-worn, talking in Hebrew. Introducing himself he learnt that the walls of Jerusalem had been broken down by the nations to which the divorced wives and children belonged. The country was pillaged by day, and the streets of the city were invaded at night. Further conversation was interrupted by his duties at court, and he had to hurry away, but he could not conceal the traces of his grief, which lay on him for many days, and finally excited the notice of the king.

The interest of this episode for us is in his reliance on prayer. He not only wept, but he fasted and prayed. He confessed the sins of his people, and pleaded the promises made so far back as the days of Moses. He reminded Jehovah of his covenant relationship. He owned that Israel, by departing from his law, had deserved all the sufferings through which as through a furnace they had passed. Then he threw back the responsibility on God. They were still his people though they had proved themselves so unworthy. The almighty God of Abraham and Moses could not cast them absolutely away. Their misery and helplessness were cogent pleas. And it was as the result of this attitude that he was able in the opening scene of the next chapter to pray to the God of heaven, and receive a gracious answer, which inaugurated a new era for Jerusalem and himself.

What a deep lesson is presented to us! The church of God seems in much the same plight as Jerusalem was. False doctrine menaces the evangelical faith within, and the Sunday motor car without. Shall we not all begin in a concert of prayer, and even with tears, that God would revive his work? Oh for a Finney, a Moody, a Spurgeon! But why name these mighties with a note of despair in our voice? Shall we not after deliberate and faithful prayer ask

that the divine Spirit may show us what we, each of us, may do to build these broken walls?

We lament before thee, O Saviour, the condition of thy professing church! Lay the burden heavily on our hearts, lay on us the burden of souls until once more the old blessed days of revival return!

Sunday, 23rd. Nehemiah 2 and 3.

The prayers of Nehemiah were amply answered. Letters were issued to the provincial governors to help him with any assistance he might require, and he arrived at Jerusalem armed with all the authority that he needed to carry forward the work of restoration.

His first steps were taken secretly, and on the third or fourth night after his arrival he made a private examination of the condition of the walls. When he had mastered the facts he summoned the citizens and inspired them with his one heroic purpose, assuring them not only of the royal interest which had opened the way for his return, but above all that God's hand was upon him for good.

Would to God that we had the same concern for the condition of many of our cities today! Outwardly they may seem prosperous and flourishing. There are public spirit, a considerable number of humane and helpful societies, conjoint action, and sympathy for some sudden outbreak of need; and yet there are thousands of men, women and children outside our churches who are living and dying without hope. The prosperity of our commerce often hides vice and crime and utter irreligion. The well-to-do classes are the main occupants of our pews, and the churches are deeply indebted to them, but unclean passion and the crave for stimulants engross their tens of thousands to the church's thousands. What is to be done? How can we meet the crying need of the world? We know that the gospel is the only effective power to salvation, but how are we to bring that gospel within the reach of these perishing myriads?

The only possible solution to the problem is suggested here: "Everyone repaired against his own house" (3. 28). Too often when we are faced with a great problem like this people say, "Somebody"—the government, the municipality, this or that society,—"ought to interfere." We are inclined to leave the matter to corporate action, while God claims individual action. Society must be saved man by man, soul by soul, through the personal descent of the pearl-fisher into the ocean depths. Suppose any one of us had a specific for a disease that was spreading through the land, and was contented to keep it for his own use or for his family, would he not be reasonably accounted unworthy to bear the name of him who loves all because he loves each?

Lord Jesus, put into our hearts, we beseech thee, by the gracious influence of the Holy Spirit, a live coal from off the altar of thy sacrificial love, that we may yearn over the great masses around us who are drifting into eternity without hope!

Monday, 24th. Nehemiah 4.

The rebuilding of these walls was no child's play. Very different were the experiences of these builders to those of a former generation. Then in profound peace, in wealth of means, in joyous concert, the walls of the Temple, the royal palace, and the city enclosure arose higher and yet higher. Now, the builders sore beset, with savage, taunting foes around them.

Is not that true of the church of God whenever she awakes to do her real work? As long as we preach pretty sermons, employ expensive choirs, and have comfortably cushioned seats, the great enemy does not specially trouble about us but directly we come into collective or individual collision with his work of soul-destruction we encounter his furious hatred, and have to hold the sword in one hand and the trowel in the other.

Steadfast labor of a constructive character must be joined with alertness against the wiles of the devil. We must make our prayer to God, on the one hand, and set a watch, on the other. Let us ever "remember our God," who is great and terrible! He will bring to nought the counsel of his foes and ours. Yes, and moreover, our God shall fight for us.

It is a most necessary item in Christian service that we should have a mind for the work. Verse 6 specially emphasizes that fact, "All the wall was joined together unto the half thereof; for the people had a mind to the work." Success depends on the exercise of these two principles: the one is faith in the coöperation of the Holy Spirit, and the other is that we should live, work, and fight under the constraint of the love of Christ.

Let us be cheerful too! The sad heart tires in a mile. If we who are in the thick of the work and the fight are downhearted and depressed, the work goes slowly. I like to think of the two brothers and their sister who went into the forest to cut away the wild undergrowth. The name of the one was Courage, and of the other Endurance. Often they would return at eventide to the camp, tired out and almost losing heart, and then their sister Hope would get her lute and sing so inspiringly that they forgot their fatigue and the heavy obstructions of their work, and braced themselves to even more strenuous endeavors. Sing to us, sisters, sing hymns of hope!

May we not be weary in well-doing, O thou great captain of our salvation! Help us to use sword and trowel as may be required, but above all may we see thy face

aglow with the certainty of victory, and feel the grip of thy strong hand!

Tuesday, 25th. Nehemiah 5.

Nehemiah's predecessors had been in the habit of making a gain out of their office. Against this practice he made a stand. He did not enter on a tirade against his predecessors who had done so, but he felt that there was a higher law for him than the use and wont of his predecessors. "He could not do as they had done, because of the fear of the Lord." The great lesson for us all is that our conduct must not be ruled by the general practice of those who have preceded, or may be surrounding us. Others may do what we cannot do, but God is our witness! Like the apostle we must see to it that we have a clear conscience before God and man.

The fear of God, as has been justly said, is not a slavish dread, nor a mere formal reverence, but that living regard which partakes of the nature of fear and love. Where there is infinite love there will be a corresponding fear, imparting a certain incentive or restraint. We read the heart of someone who is infinitely dear to us, and we walk carefully so as to realize his loftiest ideals, on the one hand, as we avoid the least shadow of disappointment, on the other; to bring a smile of gratification, on the one hand, and to avoid bringing the tiniest disappointment, on the other. These resemble the attractive and repulsive forces of the universe which sway the movements of the stars.

No wages were paid for the work which was being done on the walls and reconstruction of the city, but universal good feeling might have been expected. Instead of this the wealthier Jews seized the opportunity of driving shameful bargains with the starving workers. Food was doled out only in return for mortgages on the farms, vineyards, and homes of the peasant laborers. Even the personal liberty of sons and daughters was curtailed, and they were reduced to practical slavery. When Nehemiah realized what was being done, which was so alien to his own attitude, he could not contain his indignation; and his own behavior enabled him to speak with unwonted severity. These rich pilferers were compelled to restore, or threatened to be shaken out of God's lap. Let us so live that we may stand in the breach for others, our own conscience being void of offence!

Help us, O Lord, so to walk with thee in purity and righteousness that we may be able to withstand the wrongs which are being perpetrated on the helpless; and wilt thou, O Lord, remember us for good when thou comest in thy kingdom!

Wednesday, 26th. Nehemiah 6.

The dismissal of the non-Jewish wives by Ezra had excited a furious hatred towards the Jewish community, and three enemies threatened it. Sanballat held command in the Samaritan district; Tobiah was the Persian governor across the Jordan; and Geshem was chieftain of the Arabs in the South. They were chagrined to hear that the walls were nearly complete, and that it only remained to hang the great doors in the gate-spaces. Four times they invited Nehemiah to meet them, but he would never have returned alive. Then they started rumors of his intention to throw off the supremacy of the emperor. His every word was reported to his enemies. One treacherous prophet suggested that the two of them should retire to the Temple, and shut the doors.

All these accusations, innuendoes and plottings were met with one reiterated reply, that he was doing God's work and would not step down from his high place in God's keeping. Thus the wall was finished, and all the heathen were "much cast down in their own eyes, for they perceived that the work was wrought of God."

Let us stay to notice his prayers!

"O God, strengthen thou my hands!" We are reminded of Jacob's dying blessing. "The arms of his hands were made strong by the hands of the mighty One of Jacob." The idea is that of a boy learning archery, whose hands cannot bend the bow until his father places his hands on the tiny hands, and they pull together. O brother and sister workers, see to it that in all Christian work those mighty hands reach down to cover yours, and to coöperate! Then your aim will be unerring, and the vast distances will be covered between you and your mark.

"Remember, O my God, Tobiah" (14). We must not think that Nehemiah was vindictive, but he felt that such conspiracies as he encountered were contrary to the well-being of the Chosen People, whom he had been sent to succor, and that God must defend the right. It is to God that we must humbly say: "To thee, and to thee only, vengeance belongeth."

Our God, remember not against us our sins and failures, but accept and forgive for our Saviour's sake; and deal with those who obstruct thy work! Still thou the enemy and the avenger! In Christ's name.

Thursday, 27th. Nehemiah 7. 1 to 8. 1.

The circuit of the walls included great unoccupied spaces, and Nehemiah felt that immediate steps must be taken to fill the city with citizens. His idea and proposals were reënforced by his brother and the governor, who was an outstanding figure in the inner circle of his advisers. What a beautiful character is given him,—a kind of thumbnail sketch,—"He was a faithful man, and feared God above many."

There was in existence a register of the entire Jewish community, drawn up by Ezra some years before, and this enabled the leaders to summon a vast representative

assembly. The time chosen was the seventh month, our September and October, as in Ezra 3. 1; and it was resolved that at this first public gathering the reading and exposition of the Law should have the first place. All were eager to hear the Word which their fathers had received from the lips of Moses, as he from God.

May I be pardoned if I here transcribe some golden words uttered recently by Mr. Baldwin, the British premier, when he quoted these noble sentiments written by Erasmus in his preface to a Greek and Latin New Testament:

"I wish that even the weakest woman should be able to read the Gospels and the Epistles of St. Paul. I wish that they were translated into all languages, so that the farmer might sing portions of them to himself as he follows the plough, for the weaver to hum them to the tune of his shuttle and for the traveler to beguile with their stories the tedium of his journey."

It was a wise policy of Nehemiah and Ezra to read the Scriptures to the assembled host of Israel, the most of whom had never before heard its majestic summons; and I sometimes think that it would be well if our ministers would lay their sermons aside for a few months, and quietly read the Scriptures to their people, without note or comment, except to elucidate some old reference or custom. The effect on domestic and national character would be stupendous. New worlds of history and poetry would be opened to mind and heart, and would lead the daily press to rise to higher levels of thought and utterance. The effect of Scripture turned Bunyan the tinker into one of the great masters of our mother tongue, as well as the leader of myriads of pilgrims.

We thank thee, O God, for thy precious Word, and ask that once more thy light may glow from it, so that society may become impregnated and ennobled by its inspiration, and that our hearts may burn as the Scriptures are opened to us! In Christ's name.

Friday, 28th. Nehemiah 8. 2-12.

The open space on the south-east of the Temple was appointed as the scene of the concourse, and Ezra took his place in the early morning of the day. Thirteen priests stood around him as he unrolled the scroll of the Law which he had brought from Chaldea. The people stood in reverence, listening to his invocation of Jehovah, the God of their fathers, then, lifting up their hands in token of acquiescence and uttering their unanimous Amen, they worshiped with their faces towards the earth. As Ezra read each consecutive portion the Levites explained its meaning. For at least four hours they stood with covered heads eagerly listening. As the exposition proceeded the air was filled with mourning at the immense gap between the divine standard and their practices. But this outcry was checked by the leaders, who saw the necessity of rather bracing the nation to meet and fulfil its destiny than dwelling on the irrevocable past. They must rather treat the occasion as a festival (12).

"The joy of the Lord is our strength." Our soldiers march the better when bands lead them. Almost certainly there will be times of heartbreak in our lives. Weeping will come in to tarry for the night, but it is well to listen and obey and open the door when joy challenges us to admit him with the dawn. Then weeping steals out by the back door. Yet the two are not altogether contradictory. Both result from the same deep faith. But the sorrow is more evanescent than the joy. The sorrow springs from the outward circumstance, whilst the springs of gladness are deep down in the soul.

How are we to obtain the joy of the Lord? (1) Let us think of his great love to the world in the gift of our Saviour, and in all the accessories of his grace! As we dwell on such themes as are suggested by Bethlehem, Calvary, and the open grave, surely we must rise from the low zones of life and dwell in the eternal love of the triune God, in its individualizing directness. (2) Let us believe in God's providential handling of our life, and enumerate all the blessings of his daily care and thought! "The Lord thinketh upon me."

We thank thee, O our Father, for thy precious Word! May it be the meat and drink of our souls! May we listen to it with reverence, and corroborate it with our Amens; and even though it condemns us for our sins, open our eyes to see and our ears to hear the wonderful messages of thy love; and may we have that fund of strength which is stored by obedient and reverent faith! In Christ's name.

Saturday, 29th. Nehemiah 8. 13-18.

The Feast of Tabernacles, or Booths, was instituted to commemorate the wilderness experiences, when the Children of Israel dwelt in tents for more than forty years. It was the third of the great annual festivals, and lasted a week. Booths were erected on the flat roofs of the houses in Jerusalem, whilst the crowds that poured in from the whole land made tents or booths on the Mount of Olives. The harvest was gathered in from the fields, and the vintage had crowned the labors of the year. There was no reason, therefore, for anxiety, and every one could pass the happy autumn days with a light heart.

It appears from this chapter that the Israelites had not observed the Feast of Tabernacles with any regularity. Leviticus 23. 40 was practically a dead letter. But on this occasion, beneath the guidance and inspiration of the Levitical ritual, the festival was kept with vast enthusiasm. The ceremony of drawing water from the Pool of

Bethesda, referred to in John 7. 37, appears to have been added to commemorate the river which followed the host from the smitten rock. The effect of this annual feast was not only to remind the people of Succoth, where their fathers had erected their first leafy tents or tabernacles on the confines of Egypt (Exodus 13. 20), but also to impress on them the fact that they were strangers and pilgrims on their journey to that celestial city of which their forefathers had caught a glimpse (Hebrews 11. 13-16).

We too are pilgrims and strangers who can never be perfectly happy until we inherit the city of God. It is difficult to maintain that ideal. The things of time bulk so largely and claim so great a portion of our time that the vision of the eternal is apt to become dim and evanescent, except for those who are constantly on the outlook for the advent of our Lord. Directly we begin to listen for his chariot wheels, and the Hallels of his accompanying escort, we lift up our heads because our redemption and the liberation of creation from its thraldom are at hand. Get your scallop-shell and your staff, and gird your loins, that you may be ready at the first bugle call!

Grant to us more and more of the pilgrim spirit, O Lord, we beseech thee, that our loins may be girt, our lamps aglow, and our hearts aflame! Come, Lord Jesus, come quickly!

Sunday, 30th. Nehemiah 9. 1 to 10. 27.

Two days after the close of the Feast the whole multitude gathered once more, clad in sackcloth and with earth on their heads. For three hours the Law was read aloud, and this was followed by a general confession of their sins and the sins of their fathers. The people were then led in prayer, recounting the wonderful dealings of God and confessing their deep unworthiness. Their backsliding had drawn down the judgments of God, and their one desire now was that they might be restored to their former condition of his obedient and devoted people. A formal document was then drawn up, which was signed by Nehemiah and others, pledging themselves to observe the provisions of the covenant.

All this was eminently right and good, but we turn from it with sincere thankfulness that we know of the grace and power of the Holy Spirit, who makes it possible for us to realize the high ideals that call to us. How many times we have sealed our resolutions with the signature of our right hand, and have lived to see them broken in hopeless failure! Thus it was ultimately with the resolutions of those high days, when the Law of God was welcomed with enthusiasm and the inspiration of the hour carried all before it. Let us take that warning to heart, and never rest until our earnest desires and pledges have been countersigned by the Holy Spirit!

Let us gladly turn from ourselves and our earnest vows to our blessed Lord! He loves us infinitely, and yearns that we should be all that we also desire to be in our best moments. Even now he approaches each of us to enable us to be in fact what we are in desire. He does not say, "Come up to me, and touch my holiness, that you may be clean," but he comes down to us, becomes our guest, touches our leprosy, makes us clean, empowers us by his indwelling. Surely he is deeply grieved because we do not give him the opportunity of giving himself to us! He is so affectionately desirous after us that he is willing not to impart the gospel only, but himself also.

O holy and blessed Master, I have made light of thy proffered help! I have made resolutions only to break them! I have climbed only to fall back! I beseech thy forgiveness, and in all penitence hand myself over to thee that thou mayest work out in me those ideals that thou hast taught me to love!

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

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Church and the Agricultural Crisis (The), by Edmund deS. Brunner. Pilgrim Press, Boston. 48 pages. 35 cents.

Lectures delivered at Chicago Theological Seminary, affording a most informing grasp of the problems underlying the rural church. Dr. Brunner believes the agricultural economic slump of the past six or seven years should not be ignored, since it has inevitably reacted upon the population and the income of the rural areas. This is his first point. Then he explains the revolution in rural social life by reason of modern inventions, and how that affects the church. Thirdly he points out the differences and the interrelations between church administration in town and country.

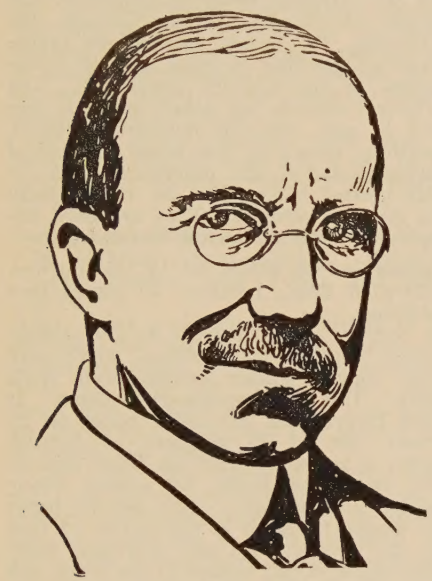
The reading of this booklet will give any voter a clearer idea of the farm problems that loom up so menacingly in politics in so far as it gives a better understanding of the farmer's life and struggles.

Our Book Table

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Wayne Wheeler, Dry Boss, by Justin Steuart. Fleming H. Revell Co., New York. 394 pages, illustrated. $3.

Wayne Wheeler has been so prominent and powerful a figure of late years that a biography was inevitable. It has been undertaken by his former publicity secretary, and we imagine has been done as well as can be. It has all the flair of good publicity, for something was happening every minute in



Wheeler's busy life that lends itself to dramatic recital. It is a great book, and specially timely in view of the impending presidential election.

Not much space is taken up with Wheeler's personal life or with character interpretations. His personality was merged in the crusade to which he gave all his thought and talent and time. The book is, indeed, an inside history of the prohibition movement. The last ten years especially are lived over again in the outstanding issue that has been before the American people.

Wayne Bidwell Wheeler was born in Ohio in 1869, of New England stock. His father was a stock-buyer and trader. He worked his way through high school and Oberlin College, and later through law school, manifesting from the first those qualities of initiative and self-assertion and hard work which distinguished him until his constitution was spent and he died in September 1927.

Wheeler bulked before the nation as the big man in the Anti-Saloon League by reason of his aggressiveness and success. But he was only one of several big men in that movement, who receive due mead in this book. He was never a good subordinate. He liked to hold the reins. He had the faculty of picking the right thing to do, and doing it with full steam pressure. He believed in law enforcement, rather than in education for law observance.

The book relates much about the almost unbelievable political power he wielded, first in Ohio, then throughout the nation with Washington as headquarters. It tells of an interview Governor Smith had with him during the Democratic convention of 1924. It is admitted that he had faults, but of course the good he did was incalculable.

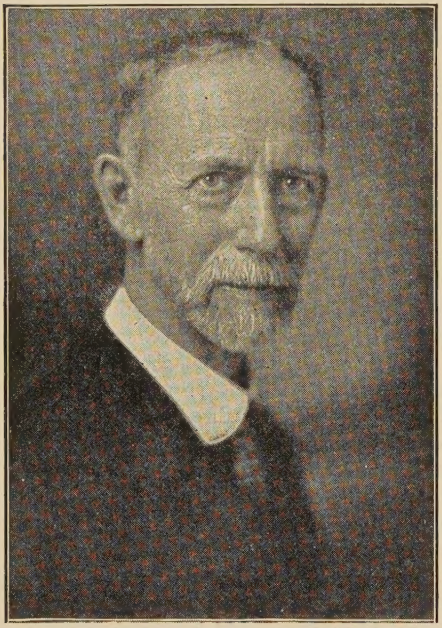
This biography and the recent biography of William Jennings Bryan are books that every American should be proud to possess. They hold up to view two great moral reformers in the political field: God-fearing men, irreproachable in character, devoted to the public welfare, rising by sheer merit and hard work from humble beginnings to positions of immense power and prestige.

Bible Study.

Christian Essentials: What We Believe about Christianity, and Why We Believe It, by John McDowell. Fleming H. Revell Co., New York. 184 pages. $1.75.

It gives us pleasure to draw attention to this volume. The studies it contains were first given at the Northfield Young Women's Conference, and several of them have been published in this magazine during the past year. There are 16 chapters here, covering the essential elements of the Christianity of Christ and the New Testament. One chapter deals with the New Testament record, a necessary foundation for the whole study, the rest revolve around or center on Christ Jesus.

One cannot be a well grounded Christian if one is ignorant of these matters. Dr. McDowell has arranged the studies in simple outlines that can be readily checked by Scripture. By all means place this book in the hands of young Christians!



Rev. W. C. Stevens, New York.

Revelation the Crown Jewel of Biblical Prophecy, by W. C. Stevens. Christian Alliance Publishing Co., New York. Two volumes, 504 and 434 pages. Each $2.50.

In order to substantiate the claim for the book of Revelation expressed in the title Mr. Stevens' plan is to present a full survey of prophecy in the Old and New Testaments, with the exception of Revelation, in Volume 1, then to interpret Revelation itself in Volume 2. For he believes that one is not prepared to understand Revelation without a grasp of all that goes before.

Volume 1, then, begins with introductory considerations and general principles of prophecy and its interpretation. Having laid this groundwork the author discusses in groups pre-Abrahamic prophecy, prophecy from Abram to David, and from Isaiah to Malachi. He thus gives bird's-eye views of all the Old Testament.

Volume 2 divides Revelation thus:

The Church Mystical, Chapter 1
The Church Militant, 2 and 3
The Church Avenged, 4 to 19. 10
The Church Millennial, 19. 11 to 20
The Church Glorified, 21 and 22.

Mr. Stevens is an exponent of the premillennial school. He writes with clarity and poise. His work deserves a place on every study shelf.

Speaker's Bible (The): Acts Volume 2, edited by James Hastings. W. P. Blessing Co., Chicago. 256 pages. $3.50.

This second volume on Acts runs from chapter 15 to the end. The style of previous volumes is continued on the same high level of the contents. There are 20 pages of an Index to sermons on the ground covered in other volumes and magazines, this magazine being listed in several places. We like this feature.

Six Miracles of Calvary (The), by William R. Nicholson. Bible Institute Colportage Association, Chicago. 80 page pamphlet. 40 cents.

The six miracles were the darkness, the rending of the veil of the Temple, the earthquake, the opened graves, the undisturbed graveclothes of Jesus, and the reanimations in the Calvary graveyard. The Scriptural records are taken at their face value in each case, the miracles sustained, objections answered, the larger Scriptural bearing explained, and practical lessons for today pressed home. For the studies were first given as sermons. They are good examples of Bible studies off beaten tracks.

Women in the Bible, by W. G. Barnes. Marshall Bros., London. 79 pages. Two shillings.

We recall a previous book by this author entitled "Business in the Bible," which gave clever topical studies outside well worn tracks. This is a companion volume. It is not biographical like other books on its subject, but in 23 chapters of varying lengths it assembles what the Bible says on such themes as praise of women (their charity, diligence, etc.), their beauty, bravery, wisdom; women in the service of God and the church; love and courtship, marriage, motherhood; women in the home, the kitchen, the garden, the dressing room, and so on through a number of topics that throw light upon the everyday life and character of Bible women.

Relating to the Bible.

Bible Dramas: Radio Plays Adapted for Church and Social Gatherings, by William Ford Manley. Fleming H. Revell Co., New York. 225 pages, with frontispiece. $2.

The several plays in this collection made a hit on the radio as broadcast by the National Broadcasting Co. the past spring and summer.

There are 12 pieces, all Scriptural but one, and that from the Apocrypha. The plots are built around persons, and each stands for a principle. Thus "James of Galilee," seeing God; "Cain and Abel," the beginning of hate; "Abraham and Isaac," sacrifice. But having selected his subject the author lets his imagination develop the plot and dialogue in a fashion intended to

show the ebb and flow of feelings and incidents not recorded in Scripture.

An introductory chapter explains how the pieces can be given in church and other groups with little expense and trouble.

English in English Bibles (The): St. Matthew 1-14, by J. F. Sheahan, Columbus Institute, Poughkeepsie, N. Y. 143 pages. $1.25 and 75 cents.

An unusual book, published under Romanist imprimatur, giving in graphic display a comparison of the wording of three English versions of Matthew 1-14,—the Rhemes version of 1582, the A. V. of 1611, and the English revision of 1881. Comparisons are also made with six recent "Protestant" versions. Notes follow the verses as needed, pointing out details of literary or historic interest. Attention is called to words of the Saxon and old versions that Rhemes restored, and to words that Rhemes used but the A. V. did not use, and to words where the English Revised followed Rhemes.

A great deal of careful work must be represented by this book, and it will be appreciated by literary critics of the English versions.

Inspiration: History, Theories and Facts, by William Albert Ericson. American Tract Society, New York. 132 pages. $1.50.

After giving a survey of the history of the doctrine and theories of inspiration the author gets down to "Facts" and propounds what he calls the Theopneustos theory based on 2 Timothy 3. 16. This is defended at length, and difficulties and alleged discrepancies are examined.

The study loses itself in words,—words that lend themselves to different shades of meaning and hence to differences of opinion, because inspiration is a supernatural fact and cannot be compassed in human language. Still, it fertilizes one's ideas to read what saints and scholars of the past have written.

Olive Wood Testament, M. O. B. 31. William Collins Sons and Co., New York. $2.50.

Several worthwhile features distinguish this edition of the New Testament.

First we notice the board covers, made from olive wood cut from trees grown in the Holy Land. Opening the book we find that it prints our Lord's own words in red. Also, numerous full-page illustrations in colors, some from photos of places, others from famous paintings. The type is boldface. Everything about the edition is attractive.

Various Themes.

Diana Drew, by Isabel Brown Rose. Fleming H. Revell Co., New York. 300 pages. $2.

A romance of India, fully up to the high and pleasing level of this gifted authoress' previous volumes.

A painful tragedy had robbed Diana of her husband and 4-year-old boy. She is in India visiting her brother-in-law when the story begins. There she meets a beautiful elderly missionary, Miss Nellie Grey, who, since Diana is an M. D. with no purpose in life at the moment, persuades her to come and help as supply doctor at her post for a few months until another medical missionary arrives.

This missionary life and setting are varied with experiences at Simla and Agra and other places that give the reader glimpses of the beauties and antiquities of India, and of native life and customs. And the other six or seven characters in the plot, each one plays a distinct part, and all contribute to the turns and surprises that work out in two successful romances.

It is a fine, stirring story.

Four-Minute Sermons, by Edward Everett Smith. Presbyterian Committee of Publication, Richmond, Va. 217 pages. $1.50.

Of sermonettes first published weekly in the "Christian Observer" some 74 are selected for this volume. Every one begins with a title and text of Scripture: the Table of Contents lists the sermons in text order, about half and half from the Old and New Testaments.

Dr. Smith is a gifted sermonizer, and here he expresses himself in succinct terms to catch the casual reader.

Lamps of Gold, by Samuel Judson Porter. Doubleday, Doran and Co., Garden City, N. Y. 232 pages. $1.75.

The lamps of gold are those of the Tabernacle candlestick, and are used symbolically in the first chapter to denote lamps that should burn with perpetual brightness in every church,—lamps of progress, reverence, spirituality, prophecy, heroism, fellowship, eternity. This outline suggests the tone and character of all 20 sermons in this collection.

Secretary James J. Davis of the Department of Labor heard most of these sermons at the First Baptist Church of Washington, D. C., where Dr. Porter is pastor, and writes an appreciative Foreword.

Serving the Heavenly Father: Vacation School Second Book. 174 pages. $1.25.

Stories of the Early Hebrew Heroes: Vacation School Fourth Book. 191 pages. $1.25.

Stories of Jesus: Vacation School Fifth Book. 189 pages. $1.25.

These three textbooks, written by Maud Junkin Baldwin and published by the United Lutheran Publishing House, Philadelphia, must be examined to be appreciated. Each larger book has two satellites,—a pamphlet for Memory Work (10 cents) and a Pupil's Picture Folder (50 cents a dozen). The first named has also a set of 16 pictures in colors, 10 x 8¼ inches, Old and New Testament persons and incidents, suitable for

framing or hanging on the walls of classrooms or children's bedrooms.

The whole project has been carefully worked out to meet actual experiences.

Viking Prince (The): or The Adventures of Harald Trygvesen, by Arthur Loring Mackaye. L. C. Page and Co., Boston. 306 pages, illustrated. $2.

Back to the heroic days in northern Europe the author transports the reader. Viking kings are met in fictional happenings that afford a rattling good story, from first to last.

Harald of Norway inherits a feud revenge from his dying father, but in pursuing it he meets and loves the usurper's daughter Alida, who reciprocates. Harald joins a Viking expedition that ends in defeat in a tremendous battle off northern Germany. He visits Scotland, where he had been born of a Scottish mother. After many adventures he is back at Stavanger, and weds Alida. But meanwhile the gospel of Christ has got footing in these Nordic lands. Harald yields to the White Christ, and is released from his pagan oath of vengeance.

The life and customs of those times on land and sea, the heroic persons, the lands visited, all combine to make a dramatic background for a thrilling romance.

Week Day Bible Lessons, Third Year, compiled by John M. Somerndike and Walter Albion Squires. Presbyterian Board of Christian Education, Philadelphia. Teacher's Manual, 234 pages, 75 cents; Pupil's Material, 50 pages, 25 cents.

Part I of the Teacher's Manual gives Introductions and Suggestions (40 pages), Part II develops the life of Christ in 25 lessons.

The Pupil's Material allows two pages to each lesson, blank space being left in which the pupil is supposed to write answers to certain key questions.

Eternal Spirit in the Daily Round (The): Meditations for the Modern Mind, by Frank Carleton Doan. Harper and Brothers, New York. 204 pages.

Pagan meditations of intensely mystical character. The "eternal spirit" is not the Holy Spirit. God—Father, Son or Spirit,—is not once named in the book except as Allah in an allusion to Mahomet. Most of the time the author addresses his own soul, and by the liberal use of capitals he sets before himself a Something, the Eternal, a Presence, and So Forth. In one place, in a chapter entitled "Why Ask after Thy Name, O Eternal?" these appellatives occur in one paragraph: "O Thou Nameless . . . . O Thou Nearness, O Thou Here, O Thou Now, O Thou Eternal . . . ." So many and different things are said of the Eternal that one can only say it is not God.

The writer was born of Quaker stock. Among other ministries he was professor of Philosophy at Meadville Theological Seminary (Unitarian). In 1917 he suggested to friends the observance of a Quarter Hour Silence daily, during which, after one had learned the art of meditation, he should write in a journal the meditations of his own heart and the solutions he found in the "Silence." This book contains some 46 selections from the author's own "Journal of Meditations." They are sorted into six groups,—"The Daily Round," "The Ascending Years," "Tides of the Spirit," etc.

Olavus Petri and the Ecclesiastical Transformation in Sweden, 1521-1552: A Study in the Swedish Reformation, by Conrad Bergendoff. Macmillan Co., New York. 264 pages. $2.50.

A book for the student who is ready to give time and thought to a comprehensive, detailed historical record of the Reformation in Sweden, which transformed that land from an insignificant dependency to a European power under Gustavus Adolphus. All this is the foundation of the Protestant character of Sweden today.

ALSO RECEIVED.

Romanism, by William C. Irvine. Lutheran Tract Society, Burlington, Ia. Eight pages. Three cents.

A forceful tract, in which facts and Scripture are arrayed against the claims and career of Romanism.

Gospel Voting, by Rev. T. M. C. Birmingham, Grand Island, Nebr. 32 pages. 15 cents.

Mr. Birmingham, formerly a Romanist, wants everybody to "vote as the Lord commands." Hence this Biblical address, which among other things emphasizes the evil in Al Smith's nomination for the presidency.

AMONG NEW BOOKS.

Christ's Glorious Appearing, by T. H. Squire. Morgan & Scott, London. 88 pages. 2/6.

Handbook of Christian Psychology (A), by Leander S. Keyser. Lutheran Literary Board, Burlington, Iowa. 169 pages. $1.50.

John Bunyan, by Gwilym O. Griffith. Doubleday, Doran and Co., Garden City, N. Y. 327 pages. $3.

Old Faith and New Knowledge, by James H. Snowden. Harper & Brothers, New York. 279 pages. $2.50.

Our Ultimate Authority, by M. William Greenwood. American Tract Society, New York. 164 pages. $1.25.

Pantomimes and Pageants for Pulpit Use, by Roy L. Smith. F. M. Barton Co., Cleveland. 115 pages.

Road to God (The), by Wilfred Monod. Macmillan Co., New York. 260 pages.

Scandal of the Cross (The), by Edwin McNeill Poteat. Harper and Brothers. 189 pages. $2.

Under the North Star, by Katherine E. Gladfelter. Friendship Press, New York. 135 pages. $.75.

War Debts (The), by Philip Dexter and John Hunter Sedgwick. Macmillan. 173 pages. $1.50.

Youth and the New America, by E. Bromley Oxham. Friendship Press, New York. 167 pages. 60 cents and $1.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.